

A
CLASS BOOK
OF THE
CATECHISM
OF THE
CHURCH OF ENGLAND
MACLEAR



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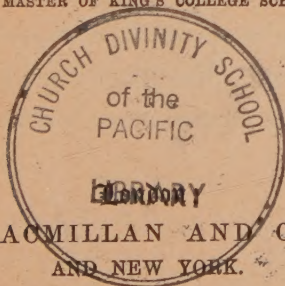
A CLASS-BOOK
OF
THE CATECHISM
OF
The Church of England.

BY

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PREFACE TO THE FIRST EDITION.

THE present Work forms a Sequel to the Author's *Class-Books of Old and New Testament History*.

Like them, it is furnished with notes and references to larger Works, and it is hoped that it may be found, especially in the higher Forms of our Public Schools, to supply a suitable Manual of Instruction in the chief doctrines of our Church, and a useful Help in the preparation of Candidates for Confirmation.

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PREFACE TO THE THIRD EDITION.

A THIRD Edition of the Class-Book of the Catechism having been called for, I have taken the opportunity of revising the whole, and adding a few notes on words not sufficiently explained.

I have to acknowledge my great obligations to my friends and colleagues J. W. Hales, Esq., and the Rev. Dr Morris, for valuable suggestions and references respecting several English words, and to W. A. Brunton, Esq., for the trouble he has taken in revising the sheets and making the Index more complete.

KING'S COLLEGE SCHOOL,
Lent Term, 1874.

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A Catechism,

THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY PERSON
BEFORE HE BE BROUGHT TO BE CONFIRMED
BY THE BISHOP.

INTRODUCTION.

1. **A Catechism** is a course of instruction by question and answer in the first principles, or elements, of any subject.

2. **Derivation.** It is derived from a Greek word¹ which denotes (i) *to sound down*, (ii) *to teach by word of mouth*. Thus St Luke states that he had composed his Gospel in order that Theophilus might *thoroughly know the certainty of the things wherein he had been orally instructed*², or *catechised*, and Apollos is said to have been *mighty in the Scriptures*, and to have been *orally instructed*³, or *catechised*, in the way of the Lord. He who thus teaches is called a *Catechist*⁴, and he who is thus taught a *Catechumen*.

3. **The Catechism of the Church of England** is a course of instruction *in the first principles or elements*

¹ Κατηχέω, which comes from κατὰ = *down*, and ἦχος = *a sound*, whence the English word *echo*.

² Ἰνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν, Lk. i. 4.

³ Οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ Κυρίου, Acts xviii. 25; comp. also Rom. ii. 18, 1 Cor. xiv. 19, Gal. vi. 6.

⁴ Which word is twice placed before questions in the Church Catechism.

of the Christian religion¹, and is "to be learned by every person, before he is brought to be confirmed by the Bishop."

4. **Division of the Catechism.** The first principles in which the Catechism gives instruction may be divided into Five Parts.

5. **The First Part** treats of the *Christian Covenant*, and instructs us concerning the *Christian Name*, and the *Privileges and Obligations of our Baptism*.

6. **The Second Part** treats of the *Apostles' Creed* and its explanation, and instructs us in the *Faith*, to which our Covenant binds us.

7. **The Third Part** treats of the *Ten Commandments* and their summary, or the *Duty towards God and towards our Neighbour*, to which our Covenant obliges us.

8. **The Fourth Part** treats of *Prayer*, and especially the Pattern Prayer, called the *Lord's Prayer*, given us by our Saviour.

9. **The Fifth Part** treats of the two Sacraments; (i) of *Baptism*, whereby we are admitted into the Christian Covenant, and (ii) of the *Lord's Supper*, whereby our Covenant-union with Christ is renewed, "our souls strengthened and refreshed," and "we be fed and sustained to spiritual and everlasting life²."

10. **History of the Catechism.** English Versions and Expositions of the Creed, the Lord's Prayer, and the Ten Commandments, had existed in very early times³. Immediately before the Reformation, however,

¹ Compare the answer of the Bishops at the Savoy Conference: "The Catechism is not intended as a whole body of divinity, but as a comprehension of the Articles of Faith, and other doctrines most necessary to salvation."

² Nowell's *Catechism*; Nicholson *On the Catechism*, p. 183.

³ Thus, in Saxon times, the Council of Cealehythe, A.D. 785, directs, "that all shall know the Creed and the Lord's Prayer, and that all Sponsors shall promise to teach them

the knowledge of these elements of the Christian religion would seem to have been very scanty. The first Book of Service, therefore, put forth by the advisers of Edward VI. in the year A.D. 1549, contained the Catechism¹ as far as the explanation of the Lord's Prayer, which, with certain alterations², still remains in our Prayer-Book. The explanation of the Sacraments³ was not added till after the Hampton Court Conference, A.D. 1604, in the reign of James I.

their children." A council held at Lambeth, A.D. 1281, directs the clergy to explain, four times a year, the Ten Commandments and the Creed in the Vulgar or English tongue. The injunctions of Henry VIII., in 1536 and 1538, ordered the clergy to "teach the people the Lord's Prayer, the Creed, and the Ten Commandments, sentence by sentence, on Sundays and Holydays." See Procter *On the Book of Common Prayer*, pp. 389, 390.

¹ Strype assigns the Catechism expressly to Dean Nowell, *Eccles. Mem.* II. 368; Churton in his *Life of Nowell* (pp. 403, 407) gives it to Poynt, afterwards Bishop of Winchester. "In any case, Cranmer appears to have reviewed and digested it, not without the able cooperation of Ridley." See Todd's *Life of Cranmer*, II. 61; Blunt *On the Reformation*, p. 206.

² Till the year 1661 the Catechism was inserted in the *Order of Confirmation*, and the title in the Prayer-Books of Edward and Elizabeth was, *Confirmation, wherein is contained a Catechism for Children*.

³ It is generally ascribed to Bishop Overall, the Prolocutor of the Convocation, and at that time Dean of St Paul's, but in all probability was either translated by him from an old Latin formula, or abridged from the questions and answers on the Sacraments in the third or "smaller Catechism" of Nowell. See Procter *On the Book of Common Prayer*, p. 393, n.

PART I.

THE CHRISTIAN COVENANT.

QUESTION. What is your Name?—ANSWER. *N. or M.*¹

QUESTION. Who gave you this Name?—ANSWER. *My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.*

QUESTION. What did your Godfathers and Godmothers then for you?—ANSWER. *They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.*

QUESTION. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?—ANSWER. *Yes verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.*

CHAPTER I.

THE CHRISTIAN NAME.

1. **Names.** The first question in the Catechism is, *What is your name?* A man's Name signifies that he is a person, that he is a responsible being, and that

¹ The most probable explanation of these letters is that N anciently was used as the initial of *Nomen*, a "name," and that *Nomen*, "name," vel *Nomina*, "names," was expressed by N vel NN, the double N being afterwards contracted into M. See Blunt's *Annotated Book of Common Prayer*, p. 244, n.

he has in him an immortal soul, for which he, and he alone, must answer to God.

2. **Names in the Bible.** The Names which we find in the Bible were not given at random, but have definite meanings. Thus, to mention a few out of many, Seth means *substituted*, because he was born to Adam *instead of* Abel (Gen. iv. 25); Abram means *high father*, but when God's covenant with him was renewed, he was called Abraham, or the *father of a great multitude* (Gen. xvii. 5); Isaac means *laughter*, because his mother Sarah *laughed* when she heard she should have a son in her old age (Gen. xviii. 12—15; xxi. 5—7); Samuel means *the asked of God* (1 Sam. i. 20); Ichabod means *where is the glory?* in memory of the capture of the ark by the Philistines (1 Sam. iv. 21).

3. **The Surname.** Persons now have two names, the Christian and the Surname. The Surname is so called because it is the name given *over and above*¹ the Christian name. At first it was given to a person either to mark something peculiar to him, or to preserve the name of his father. But at, or soon after, the landing of the Normans in this country, they introduced the use of surnames as fixed or family names, and this custom is now universal².

4. **The Christian Name.** The surname, which belongs to a person at the moment of his birth, is not

¹ From the French *sur*, Latin *super*, and *nomen*, = *the-over-and-above-Name*. Compare Dr Johnson's definition: *Surname*: "the Name of the family; the name which one has over and above the Christian name." In Isaiah xlv. 5 and elsewhere it is spelt 'surname,' as if from the French "surnom," but in the Authorized Version of the Bible, orig. edit. 1611, we find it also spelt "sirname" = *name of sire*. See Bp Wordsworth's *Catechesis*, p. 3.

² See Camden's *Remains*, and Lower's *Essays on Family Nomenclature*, p. 13. A good many surnames, however, occur in Domesday Book.

the name asked for in the Catechism. This is the Christian Name, which does not belong to a person at his birth, but is *given to him*¹ at his Baptism, when he is admitted into the Christian Covenant, and as he carries it with him to the grave, always reminds him of that Covenant².

5. **When and by whom given.** In almost every civilized nation the giving of a name has been regarded as a solemn matter, and generally has been accompanied with some religious ceremony. Amongst the Jews it was given on the eighth day after birth, when the child was circumcised (Gen. xxi. 3, 4; Lk. i. 59, 60)³. Amongst Christian nations the Christian name is given to the child at Baptism by his *Godfathers and Godmothers*, that is, by persons who act as parents⁴ to

¹ Compare the Baptismal Service, *Then the Priest shall take the child into his hands, and shall say to the Godfathers and Godmothers, "Name this child."*

² This Name, thus imposed in infancy, is "each one's inalienable possession; and is afterwards used in the most solemn moments of life, in the marriage-vow, in all oaths and engagements, and on all occasions when the person is dealt with in his individual capacity." See *History of Christian Names*, i. 12. Even among the Greeks and Romans it was usual for a slave, when emancipated, to assume a new name in token of his having entered on a *new, free* life.

³ Among the Greeks the father gave the child its name at a solemn feast on the seventh, or tenth, day after birth. The Romans inherited at least one name. But in early times the individual name (*prænomen*) was solemnly given to a boy at the age of fourteen. He then ceased to wear the *bullæ* or golden ball which hung from the neck, and assumed the *toga virilis* or manly gown, of white with a purple hem. In later times the name was bestowed on boys on the ninth, on girls on the eighth day, and with a bathing of water. Hence the day was called *dies lustricus*, or *dies nominum*. See Smith's *Dict. Antiq.*, Art. *Nomen*; *History of Christian Names*, i. p. 12.

⁴ Hence in ancient times they were called God-sibs (sib=kin), meaning *related in God*, whence the present

him in regard to God, and make for him¹ certain solemn promises, which “when he comes to age, himself is bound to perform.” Hence Godfathers and Godmothers are sometimes called *Sponsors*² and sometimes *Sureties*.

CHAPTER II.

CHRISTIAN PRIVILEGES.

1. **Baptism admits into Covenant.** The bestowal, however, of the Christian Name is but the least thing that was done for us at our Baptism. For whereas by nature we were *born in sin and were the children of wrath* (Eph. ii. 3), that is, strangers from the Church which is God’s household, by Baptism we were admitted into the Christian covenant, and “the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, were visibly signed and sealed” to us³.

2. **The Old or Mosaic Covenant.** From the

word “gossip.” A.-S. *sib*=akin. “And þef ho were syb to the,” Myre’s *Instructions for Parish Priests* (A.D. 1422), published by the Early English Text Society. “A’ Stuarts are na’ *sib* to the king,” Scottish Proverb. The word is still used in Lincolnshire, e.g. “our Marmaduke is *sib* to all the gentles in the country.”

¹ Hence in the Baptismal Service in the questions addressed to the Sponsors, and in their answers for the child, the *singular* number is used, because the child, not they, is considered as speaking.

² Called in Greek Ἀνάδοχοι, from ἀναδέχεσθαι = *to promise*, in Latin *Fide-jussores*, and *Sponsores*, from the Latin word *spondere*=*to vow, promise*; a surety means a *bondsman*, one who becomes bound for another; godfathers and godmothers become bound to see that a child shall be brought up in the faith of a Christian. Sometimes they are termed *Susceptores* and *Susceptrices*, as making engagements in the name of the child.

³ See Article xxvii. ; Nowell’s *Catechism*.

earliest times God has been pleased, of His free mercy and goodness, to enter into Covenant with man. Thus we read of His covenant with Noah¹; of His covenant with Abraham²; of His covenant with the Israelites³. The last of these three covenants is called sometimes the Mosaic, sometimes the Old Covenant. It was concluded between God and the Israelites; it was solemnly ratified by the shedding of the blood of numerous victims (Exod. xxiv. 5—8); it was administered by *the hands of a Mediator*, Moses (Exod. xxiv. 2; Gal. iii. 19); and the ordained mode of entrance into it was by *circumcision* (Lev. xii. 3).

3. **The Christian Covenant.** The Mosaic Covenant was not designed to last for ever, but to prepare for a new and better Covenant (Jer. xxxi. 31—33). This is the Christian Covenant or God's Covenant in Christ, which is not between Him and a single nation, like the Israelites, but between Him and *the whole world* (Heb. viii. 7—13). For the whole world the Mediator of this Covenant, JESUS CHRIST, shed His own blood upon the cross (Heb. ix. 12); to the whole world He bade His Apostles proclaim the glad tidings of remission of sins in His Name; and for all nations He ordained Baptism as the outward and visible sign of this Covenant, and the mode of entrance into it (Mtt. xxviii. 19, 20).

4. **Privileges of the Christian Covenant.** As, then, on the occasion of his circumcision, the Jew received his name (Lk. i. 59; ii. 21), and was admitted to all the privileges of the Old Covenant, so at his Baptism the Christian is admitted to all the privileges of the New Covenant, and to him individually they are then sealed (Col. ii. 11, 12). These privileges are

¹ Gen. ix. 8—16.

² Gen. xvii. 1—14.

³ Exod. xix. 3—6.

set forth in the Catechism under three heads, and we are taught to say, each one for ourselves, "at my Baptism I was made (i) *a member of Christ*, (ii) *the child of God*, and (iii) *an inheritor of the kingdom of heaven*."

5. **A member of Christ.** When our Lord Jesus Christ took upon Him our nature, he became to us a second Adam, and the beginning of a new nature and life. He also purchased for Himself a universal Church, and His relation to it is described in Scripture under the figures of (i) *a human body and its members*¹; (ii) *a tree and its branches*²; (iii) *a building and the stones composing it*³. The first of these figures is alluded to in the Catechism. Of the Church, into which we are grafted by Baptism, Christ is the Head, and we are "very members incorporate in His mystical Body, which is the blessed company of all faithful people"⁴."

6. **The child of God.** The second Christian privilege flows from the first. For being in Baptism made members of Christ, who is the Son of God, in virtue of this union with Him we also become by adoption sons of God. Hence, after His Resurrection, our Lord bade Mary Magdalene go to His *brethren*, that is, to His Apostles, and say unto them, *I ascend unto My Father and your Father, and to My God and your God* (Jn. xx. 17); and St Paul says that *God sent forth His Son, that we might receive the adoption of sons* (Gal. iv. 4, 5), and that *having received the Spirit of adoption we might cry Abba, Father* (Rom. viii. 15; comp. Heb. ii. 11).

7. **An inheritor of the kingdom of heaven.**

¹ Rom. xii. 4, 5; 1 Cor. xii. 12—27; Eph. v. 29, 30, 32.

² Jn. xv. 1—8; Rom. xi. 16—24.

³ 1 Pet. ii. 4—8; Eph. ii. 19—22; Rev. iii. 12.

⁴ See the Second Thanksgiving in the post-Communion Service.

As the second Christian privilege flows from the first, so does the third from the second. For if, as members of Christ, we become sons of God, then also we become *heirs, heirs of God, and joint heirs with Christ* of the Kingdom of Heaven (Rom. viii. 17; Gal. iii. 29; iv. 7). The expression "Kingdom of Heaven" is used in different senses in the Bible. Sometimes it means the Church of Christ "militant here in earth" (Mtt. iii. 2; xiii. 47, 48). Sometimes it means the Church of Christ in its future and glorified state, where we shall have "our perfect consummation and bliss, both in body and soul, in God's eternal and everlasting glory¹." Of the kingdom of Heaven in the former of these senses we are members now; of the same kingdom in the latter sense we are "heirs through hope²" (Mtt. v. 20; Rev. xxi. 4, 27).

CHAPTER III.

THE FIRST BAPTISMAL VOW.

1. Conditions of the Covenant. Such, then, are the great privileges which, of His free mercy and grace, God has signed and sealed to us; such is His part of the Covenant, which he will "most surely keep and perform." But a Covenant supposes also certain conditions on our part, and these are contained in the "solemn vow, promise, and profession³," which our godfathers and godmothers made for us at our Baptism.

2. The Baptismal Vow. This Promise or Vow includes three things:

- (i) *That we should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.*

¹ See the Burial Service.

² See the Thanksgiving in the post-Communion Service.

³ See the Exhortation in the Baptismal Service.

- (ii) *That we should believe all the Articles of the Christian Faith.*
- (iii) *That we should keep God's holy will and commandments, and walk in the same all the days of our life.*

Our Baptismal Vow, then, may be summed up in three words ; (1) *Renunciation*, (2) *Faith*, and (3) *Obedience*.

3. **Renunciation.** The Latin word¹, from which "renounce" comes, means *to break off, declare, or enlist, oneself against*. A soldier enlists himself on the side of his sovereign, and engages to fight against all his enemies. So the Christian soldier is "signed with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner," and "to continue His faithful soldier and servant unto his life's end²."

¹ *Abrenuntiare*. Comp. the Salisbury Use *Abrenuntiare*. "*Item Sacerdos dicet: N. Abrenuntias Satanæ? Respondeant compatrini et commatrinæ: Abrenuntio.*" Comp. the Latin Catechism, "Tria meo nomine promiserunt ac voverunt; Primum, me *abrenunciaturum* Satanæ et omnibus operibus ejus." *Abrenuntiare* only occurs in Ecclesiastical writers. For this sense of *renuntiare* in Classical authors compare Cic. *Ver.* II. 36, "*incensus hospitium renuntiat, domo ejus emigrat*;" Livy xxxvi. 3, "*num prius societas iis et amicitia renuntianda esset, quum bellum indicendum?*" The Greek word ἀπειπεῖν, 2 Cor. iv. 2, is translated "renounce" in the Rhemish and Author. Versions; "cast from us" by Tyndale and Cranmer. We find the word "abrenounce" in Latimer's *Sermons*, p. 44 (P. Society's Ed.), "But *abrenounce* and cast them off, as though they hated them as dogs and serpents."

² See the Baptismal Service. "In the first Prayer-Book of King Edward VI. the word "forsake" was used instead of "renounce," which was substituted at the last review. The latter is clearly the better word. To forsake means *to quit or give up*. Now we do not actually forsake the devil, the world, and the flesh, since they are with us go where we will. But we can renounce, or declare and

4. **The Devil and all his works.** The first foe, against whom we promise to contend, is the Devil, the enemy of God and of all righteousness¹. Created originally good, like all the works of God, *he abode not in the truth* (Jn. viii. 44), but rebelled against his Maker, and fell from his high estate (1 Tim. iii. 6), and henceforth, at the head of numerous other spirits, arrayed himself in open hostility to the Supreme, and *goeth about seeking whom he may devour* (1 Pet. v. 8). Every kind of sin may be called a "work of the Devil," but there are certain sins which may be peculiarly termed his works; such are *pride* (1 Tim. iii. 6), *lying* (Gen. iii. 4; Jn. viii. 44), *deceit and hypocrisy* (Acts v. 1—4), *murder* (Jn. viii. 44), *hatred* (1 Jn. iii. 8, 10, 15), *envy* (Gen. iii. 1—5), *tempting others* (Mtt. xviii. 6, &c.).

5. **The pomps² and vanity³ of this wicked world.**

show our antagonism to them, so as not "to follow nor be led by them."

¹ In Scripture he is called sometimes "Satan," i.e. *the Enemy* (Matt. iv. 10); sometimes the "Devil," i.e. *the Slanderer* (Matt. iv. 1), because he slanders God to man (Gen. iii. 1—5), and man to God (Job i. 9—11; Rev. xii. 10); sometimes the "Tempter" (1 Thess. iii. 5); sometimes "Apollyon" or "Abaddon," i.e. *the Destroyer* (Rev. ix. 11).

² Pomps, from the Greek πομπή, Latin *pompa*, "a procession." The old form of renunciation in the Baptismal Office carries us back to the earliest days of Christianity, when all public games and shows were connected with heathenish and Satanic ceremonies, "the long line of idols, the troops of images, the chariots, the cars conveying the deities." Tertullian *de Spectac.* vii. Comp. *de Coronâ*, xiii. In Milton the word nearly always preserves the idea of a "procession." Comp. *Par. Lost*, viii. 59—61:

"With goddess-like demeanour forth she went,
Not unattended; for on her, as a queen,
A *pomp* of winning graces waited still."

Comp. also *Par. Lost*, vii. 562, 563:

"The planets in their station listening stood
While the bright *pomp* ascended jubilant."

It is easy to see how "pomp" obtained its wider appli-

The second foe against which we undertake to fight manfully¹ is *the world*. By the "world" here is meant

cation to display, or vainglorious ostentation. "There is no such favourable opportunity for the display of state and magnificence as a procession; this is almost the inevitable form which they take; and thus the word which was first applied to the most frequent display of these, came afterwards to be transferred to every display." Trench's *Select Glossary*, p. 161. Comp. Shak. *Henry VIII.* III. ii.:

"Vain pomp and glory of this world, I hate ye."

Also *Timon of Athens*, I. ii. 249: "What need these feasts, pomps and vainglories?" See the Latin word in one of the mottoes, *Pericles*, II. ii. 30:

"The third of Antioch;

And his device, a wreath of chivalry;

The word, 'Me *pompæ* provexit apex.'

³ Vanity (= "vanitatibus hujus mundi nequam" in Latin Catechism), from the Latin *vanus* (perhaps a contraction of *vacanus*), empty, unreal, = (1) *emptiness*, (2) *unreality*, as opposed to the Real and True. "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity." Eccles. i. 2. The Greek word here used in the LXX., *ματαιότης*, occurs in the memorable passage Rom. viii. 20, *τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη*, = "the creature was made subject to vanity," i.e. *emptiness, nothingness*. Comp. also Ps. xxxix. 6, P. B. Version, "Verily every man living is altogether *vanity*;" Ps. cxliv. 4, "Man is like a *thing of nought*," *ἄνθρωπος ματαιότητι ὡμοιώθη*. For vanity in the sense here used, compare Chaucer's *Parson's Tale*, "*Vain glorie* is for to have *pompe* and delit in his temporal highnesse, and glorie him in his worldlye estate." Shak. *Othello*, IV. ii. 164:

"To do the act that might the addition earn

Not the world's *mass of vanity* would make me."

Henry VIII. II. iii. 69:

"Nor my wishes

More worth than *empty vanities*."

"I lock my door to myself, and I throw myself down in the presence of my God, I divest myself of all worldly thoughts, and I bend all my powers and faculties upon God, as I think, and suddenly I find myself scattered, naked, fallen into *vain* thoughts, into no thoughts." Donne, *Serm.* LXXVI.

¹ See the Baptismal Service.

not the world we see around us, the heavens and the earth and the objects of glory and beauty which God has created therein, and which in the beginning He pronounced to be *very good* (Gen. i. 31). What is meant is *the world lying in wickedness* (1 Jn. v. 19), with its *seen and temporal* attractions, as opposed to the things that are *unseen and eternal* (2 Cor. iv. 18), with its vain, outward, show, its fleeting glory, and its low maxims and principles of conduct. These things we promise to “renounce,” and to seek the guidance of the Holy Spirit, remembering that the pomps of the world and the world itself are passing away (1 Jn. ii. 17; 1 Cor. vii. 31).

6. **The sinful lusts of the flesh.** The third enemy we promise to contend against is *the flesh*. By the “flesh” here is meant the lower part of our nature, our natural appetites and passions, which we have in common with the animals. Though not in themselves necessarily sinful, they become so when indulged to excess instead of being kept in subjection (1 Cor. ix. 27). In renouncing, then, the sinful lusts of the flesh, we renounce all sloth, gluttony, drunkenness, sensuality, and impurity (Gal. v. 19; Eph. v. 3—5), *the end of which things is death* (Rom. vi. 21; viii. 13).

CHAPTER IV.

THE SECOND BAPTISMAL VOW.

1. **Faith.** Our second baptismal vow, *to believe all the Articles¹ of the Christian faith*, is, in one word, a vow of *Faith*.

2. **Faith in man's natural life.** Faith is not a

¹ Articles, from the Latin *articulus* (*artus* = a joint), denotes (1) a small joint, (2) a particular substance, (3) a single clause, term, or item.

principle peculiar to religion. In a lower form we act upon it every day of our lives. In faith, in the firm persuasion that sleep will restore strength to our weary limbs, we betake ourselves to rest. In faith we commit the seed to the ground, fully believing that spring will be succeeded by summer, and summer by winter. In faith we entrust ourselves to the care of a physician, and, in the hope of a cure, submit to the medicines he prescribes. In short, "everything that we do from any motive whatsoever, beyond the impulses of the senses and the lusts of the moment, everything that we do in any way for the sake of others, or with a view to the future, though it be no further than the morrow, must needs be in some measure an act of faith¹."

3. **Religious Faith.** Faith, in religion, is the same principle as faith in natural life, and differs only in its object. It is the firm persuasion of the being, existence, and character of God as made known to us in the Gospel of His Son, and an unfaltering trust and reliance on Him, His word, and His will (Heb. xi. 1, 6).

4. **Creeds.** From the earliest times all who sought to be baptized were required to make an open confession of their faith². Such a confession is called in English a "Creed³," which is derived from the Latin word

¹ Hare's *Victory of Faith*, p. 92.

² The first traces of Creeds may be found in such passages as 1 Cor. xv. 3—8; 1 Tim. iii. 16. See Heurtley's *Creeds of the Western Church*; Guericke's *Antiquities of the Church*, p. 227; Liddon's *Bampt. Lect.*, 5th ed. p. 327.

³ The earliest name, by which a Creed was designated, was Σύμβολον, *Symbolum*, a *symbol*. The meaning of the word is uncertain. It may denote (1) a *summary* of Christian doctrine; or (2), like the *Tessera militaris* among the Roman soldiers, a *sign* or *watchword* whereby Christians were distinguished from heathens and unbelievers. Comp. the *Catechism of Edward VI.*, "Q. Why is this abridgement of the faith termed a *symbol*? Answer. A symbol is, as much as to say, a sign, mark, privy token, or watchword, where-

“Credo,” *I believe*. At first these Creeds were very brief and simple (comp. Acts viii. 37), but, as the Church spread more widely, it became necessary, in consequence of false teaching, to make them more precise and definite, and so they were gradually enlarged, and assumed their present forms.

5. **The Apostles’ Creed.** The Creed, which is treated of in the Catechism as containing the Articles of the Christian Faith, is commonly¹ called the *Apostles’ Creed*. It is so called, not because it was drawn up by the Apostles, but because it contains the doctrines taught by them, and is in substance the same as has been used in the Church ever since their times².

6. **The Nicene Creed.** Besides the Apostles’ Creed there are also the Nicene and Athanasian Creeds. The Nicene Creed was first drawn up at the Council of Nice in Bithynia, A.D. 325, and afterwards enlarged at the Council of Constantinople, A.D. 381³. It was chiefly designed to meet the opinions of those who taught that our Lord Jesus Christ was not the only-begotten Son of God, and therefore not God, and that the Holy Ghost was a creature. Hence it treats fully of the Godhead of the Son and of the Holy Ghost.

7. **The Athanasian Creed,** or the Creed of St

by the soldiers of the same camp are known from their enemies.” For other derivations see Bp Browne *On the Articles*, Art. viii.

¹ See Article viii. of the Church of England.

² Another probable reason why it was so called is because the form most nearly like it is the Roman or Italian Creed found in the exposition of Rufinus of Aquileia. Now as the Church of Rome was the only Church in the West which could certainly claim to have been founded by an Apostle, its See was called the *Apostolic See*, and its Creed the *Apostolic* or *Apostles’ Creed*. Bp Browne on Article viii.; Heurtley’s *Creeds of the Western Church*, p. 26.

³ The latter part was not formally added to the Creed till the Council of Chalcedon, A.D. 451.

Athanasius, a great bishop of Alexandria in the fourth century, is so called, not because it was drawn up by him (for it was not composed till 100 years after his death), but because it asserts those great truths which he spent his life in defending. These were the doctrines of the Holy Trinity and of the union of the Godhead and Manhood in our Lord Jesus Christ. It was drawn up in Latin, probably in Gaul, as some think, by Hilary of Arles, A.D. 429, or, as others, by Victricius, bishop of Rouen¹, A.D. 401.

CHAPTER V.

THE THIRD BAPTISMAL VOW, AND THE OBLIGATION TO KEEP OUR VOWS.

1. **The Third Vow.** Our third Baptismal Vow is *to keep God's holy will and commandments, and to walk in the same all the days of our life*, or, in one word, it is a Vow of *Obedience*.

2. **The Ten Commandments.** The Commandments are Ten in number, whence their name "*Decalogue*," or *the Ten Words*. They are contained in the twentieth chapter of the Book of Exodus, and were uttered by God Himself in the hearing of the Israelites, when, after their delivery from Egypt, they were encamped before Mount Sinai (Ex. xix. xx.).

3. **The occasion of their delivery.** Their delivery marks a most momentous epoch in the history of the world. At a time when men were falling more and more away from God, were *worshipping and serving the creature rather than the Creator* (Rom. i. 25), and forgetting the dictates of the Law *written in their hearts* (Rom. ii. 15), it pleased Him solemnly to republish the Law of Nature. Out of the midst of fire and cloud and

¹ See Waterland *On the Athanasian Creed*, ch. viii.

thick darkness, with thunderings and lightnings and voices (Deut. v. 22), He uttered the Ten Commandments, and afterwards caused them to be inscribed in visible characters on two Tables of Stone, and delivered them to Moses to be kept from age to age (Exod. xxxii. 15, 16; 2 Cor. iii. 7).

4. **The Moral Law not done away.** By these Commandments God has borne a fixed and unalterable testimony against sin, and shown us the path of duty towards Himself and one another, in which He would have us walk. Hence Christ Himself came not *to destroy the Law but to fulfil it* (Mtt. v. 17), and He has taught us how its precepts reach not only to the outward acts, but to the thoughts and intents of the heart¹. From obedience, therefore, to the Moral Law “no Christian man whatsoever is free².” Even as the Son of God came down from heaven *not to do His own will, but the will of Him that sent Him* (Jn. vi. 38), so must we learn to walk in the narrow way that leadeth unto life, marked out for us by God’s commandments.

5. **Duty of keeping our Vows.** Such, then, are our Baptismal Vows of Renunciation, Faith, and Obedience; and we must remember that as the privileges then signed and sealed to us are real gifts flowing from God’s free grace, and that He will “surely keep and perform” His part of the Covenant, so the Vows we make on our part are binding upon us in the most solemn manner. Promises made to our fellow-creatures are meant to be kept, much more those made to Him in whom *we live and move and have our being* (Acts xvii. 28).

6. **Need of Divine Grace.** Hence in the Catechism we say, “we verily think we are bound to believe and to do” as was promised for us at our Baptism, and declare

¹ See His Comments in the Sermon on the Mount on the Sixth and Seventh Commandments (Mtt. v. 21, 22; 27, 28).

² See Article vii. of the Church of England.

that by God's help we will so believe and do. We say *by God's help*, for in the lifelong battle we promise to wage "we have no power of ourselves to help ourselves¹." Through "the weakness of our mortal nature" we can do no good thing without God's merciful aid, but He is "the strength of all them that put their trust in Him²," and by the help of His grace He can enable us to keep His commandments, and walk in the laws which He hath set before us (Jn. xv. 5 ; Phil. ii. 13 ; iv. 13).

7. **Thankfulness for privileges.** Momentous, therefore, are the Vows we have undertaken, and we should ever remember that it is an inestimable privilege to have been brought into covenant with God through Jesus Christ. Thus to have been placed in a state of salvation³ calls for hearty thanksgiving to our heavenly Father, and for earnest prayer that He will give us His grace that we may not fall away from, but continue in the same, and "*daily increase in His Holy Spirit more and more until we come unto His everlasting kingdom*" (Eph. iii. 14—19 ; Phil. i. 9—11 ; iv. 8).

¹ Collect for the Second Sunday in Lent.

² Collect for the First Sunday after Trinity.

³ That is, "on the road to and in process of salvation." A state of salvation does not imply a state, in which we are certain to be saved, but a state in which we *are being saved*. Compare the expression *τοὺς σωζομένους* in Acts ii. 47.

⁴ See the Prayer of Confirmation, and compare the Collect for Christmas Day; "Almighty God, Who hast given us Thy only-begotten Son to take our nature upon Him, and as at this time to be born of a pure Virgin ; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit ; through the same our Lord Jesus Christ, Who liveth and reigneth with Thee and the same Spirit, ever one God, world without end. Amen."

PART II.

THE CREED.

CATECHIST. Rehearse the Articles of thy Belief.—**ANSWER.** *I believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; The Holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the Body; And the Life everlasting. Amen.*

QUESTION. What dost thou chiefly learn in these Articles of thy Belief?—**ANSWER.**—*First, I learn to believe in God the Father, who hath made me, and all the world. Secondly, In God the Son, who hath redeemed me, and all mankind. Thirdly, In God the Holy Ghost, who sanctifieth me, and all the elect people of God.*

CHAPTER I.

SUMMARY OF THE CREED.

I. The Creed, which we are taught in the Catechism to rehearse¹, is the Apostles' Creed, as being the

¹ Rehearse from the French *rehercer* (*re* again and *herce* a harrow)= to harrow again, then to repeat or recite. Comp. Exod. xvii. 14, "*rehearse* it in the ears of Joshua;" Judg. v. 11, "*rehearse* the righteous acts of the Lord;" Acts xi. 4, "Peter *rehearsed* the matter;" Acts xiv. 27, "they *rehearsed* all that God had done."—Comp. also *Cursor Mundi* MS. Vesp. A. iii. l. 268.

"Cursur o world man aght it call;

"For almast it *over-rennes* all."

"Cours of pis world men shul hit calle

"For almest hit *rehersep* alle."

Ib. MS. Trin. Coll. Camb.

Piers the Plowman vii. 190; "And how pou dedest day

most simple and elementary, and in most frequent¹ use amongst us.

2. **The Articles** it contains are Twelve in number, and though the first words *I believe* occur but twice in the Creed, they really belong to each of these Articles, and to every part or single truth contained in them².

3. **Summary of the Creed.** From these Articles we chiefly learn to believe in the All-Holy Trinity, into Whose Name we were baptized. For, though there is but One living and true God (Exod. xx. 3, Isai. xlv. 6), yet in the Unity of the Godhead there are three Persons³, *the Father, the Son, and the Holy Ghost* (Mtt. xxviii. 19).

4. **God the Father.** Of the Twelve Articles one relates to the First Person in the Trinity, God the Father, "Who hath made us and all the world⁴."

5. **God the Son.** Six Articles relate to the Second Person in the Trinity, God the Son, "Who hath redeemed us and all mankind."

6. **God the Holy Ghost.** One Article relates to the Third Person in the Trinity, God the Holy Ghost, "Who sanctifieth us and all the elect people of God."

7. **The Holy Catholic Church.** The remaining

bi daye þe dome wil *reherce*; v. 182, "Now repent þe," quod Repentaunce, "and *reherce* þow neure Conseille þat þow enowest;" Prologue, 184, "*reherced* þese wordes."

¹ As (1) in the Baptismal Services, (2) the Visitation of the Sick, (3) at Morning and Evening Prayer.

² See Pearson *On the Creed*, Art. i.

³ "In which essential unity of God a Trinity personal nevertheless subsisteth, after a manner far exceeding the possibility of man's conceit. The works which outwardly are of God, they are in such sort of Him being One, that each Person hath in them somewhat peculiar and proper. For being Three, and they all subsisting in the essence of one Deity; from the Father, by the Son, through the Spirit, all things are." Hooker's *Eccl. Pol.* i. ii. 2.

⁴ See Becon's *Catechism*, Parker Society's Works.

four Articles relate to the Holy Catholic Church, and the privileges conferred on us¹ as its members.

Be The Twelve Articles, ~~then~~, of the Creed are

Art. I.—*I believe in God the Father, Almighty, Maker of heaven and earth.*

Art. II.—*And in Jesus Christ, His only Son, our Lord;*

Art. III.—*Who was conceived by the Holy Ghost, born of the Virgin Mary;*

Art. IV.—*Suffered under Pontius Pilate, was crucified, dead, and buried:*

Art. V.—*He descended into hell, the third day He rose again from the dead:*

Art. VI.—*He ascended into heaven, and sitteth at the right hand of God, the Father Almighty;*

Art. VII.—*From thence He shall come to judge the quick and the dead.*

Art. VIII.—*I believe in the Holy Ghost;*

Art. IX.—*The Holy Catholic Church, the Communion of Saints;*

Art. X.—*The Forgiveness of sins;*

Art. XI.—*The Resurrection of the Body;*

Art. XII.—*And the Life everlasting.*

CHAPTER II.

THE FIRST ARTICLE. *Quid*

I believe in God the Father, Almighty, Maker of heaven and earth.

I. I. With this little word the Creed commences, and by the use of the singular instead of the plural number brings the faith home to each one of us, as our own faith, and not that of any other person².

¹ See Nicholson *On the Catechism*, p. 30.

² *Ibid*, p. 31.

2. **I believe.** The belief here intended is far more than a bare confession, opinion, or assent of the mind. It implies not merely a belief that God is, but that we put our whole trust¹, hope, and confidence in Him, that we rely upon Him, and adhere to Him.

3. **I believe in God.** The first Article in the Creed declares the existence of God, a truth, which is the foundation of all religion (Heb. xi. 6), and to which there is no age so distant², no country so remote, no people so barbarous, but they have testified in some form or other.

4. **The Father.** Though, as has been already said, there is but one living and true God, yet in the unity of the Godhead there are Three Persons, of Whom the first is God the Father. It is true that the Fatherhood of God was not unknown to the Jews, for Isaiah says, *Thou, O Lord, art our Father, our Redeemer, Thy Name is from everlasting* (Isai. lxiii. 16); and Malachi asks, *Have we not all one Father, hath not one God created us?* (Mal. ii. 10.) It is true also that the Greeks and Romans and other heathen nations had dim conceptions of a great All-Father, "the Father of Gods and men," as St Paul acknowledged when he quoted to the Athenians the words of one of their own poets, *for we are also His offspring.* (Acts xvii. 29.) But when our Lord Jesus Christ took upon Him our nature and shed His Blood for us, then we really knew that God is

¹ The first words of the Creed in Latin are not *Credo Deum* = *I believe that God is*, which, as St James says (Jas. ii. 19), the devils do *and tremble*; nor are they *Credo Deo* = *I believe that the word of God is true*; but *Credo in Deum* = *I believe in God, I put my whole trust and confidence in Him. Quid est ergo credere in Deum? Credendo amare, credendo diligere, credendo in Eum ire, et Ejus membris incorporari. S. Aug. in Johan. Tract. xxix. 6. See the Appendix to Nowell's Catechism.*

² See Pearson *On the Creed*, Art. 1.

our Father not only because He created us, and *in Him we live and move and have our being* (Acts xvii. 28), but also because by virtue of our union with His Son He has adopted us into His family, has given us *power to become the sons of God* (Jn. i. 12), and has bestowed upon us *the Spirit of adoption, whereby we cry, Abba, Father* (Rom. viii. 15)¹.

5. **Almighty.** And not only is He the Father, but He is also Almighty², or Omnipotent. He can do all things, and *none can stay His hand, or say unto Him, What doest Thou?* (Dan. iv. 35; Job xlii. 2); He is the source of all power, *the blessed and only Potentate, the King of kings and Lord of lords* (1 Tim. vi. 15); He ruleth and disposeth all things, and directeth them according to His will; *He hath prepared His throne in the heavens, and His kingdom ruleth over all* (Ps. ciii. 19).

6. **Maker of heaven and earth.** This Article³ of

¹ See Barrow's *Sermons on the Creed*.

² The word rendered by us *Almighty* is in the Latin Creed *Omnipotens*, and in the Greek Παροκράτωρ. This latter word "the most ancient Greek interpreters used sometimes for the title of God, the Lord of Hosts, sometimes for His name *Shaddai*." (1) *The Lord of Hosts*=the Hebrew *Jehovah Sabaoth* (Isai. i. 9; vi. 3; xlviii. 2; comp. Rom. ix. 29; Jas. v. 4; Rev. iv. 8), which imports "God's universal conduct and managery of all creatures; for all things in the world, as being ranged in a goodly and convenient order (like an army marching in array, or marshalled to battle), are called *Armies* or *Sabaoth*." Barrow's *Sermons*. (2) The name *Shaddai* denotes the strength, force, or power by which God is able to perform all things. Pearson *On the Creed*, Art. i.

³ The words *Maker of heaven and earth* were not in the earliest Creeds, but were probably "introduced in the East, at a very early period, to assert the truth against the blasphemy of those who denied that the Father of our Lord Jesus Christ and the Creator of the world were one and the same God;" Heurtley's *Creeds of the Western Church*, p. 129.

the Creed once ended with the word Almighty, but now we go on to declare our belief in a great proof of God's Almighty power, which distinguishes Him from all false gods; for, as the Psalmist says, *all the gods of the nations are idols, but the Lord made the heavens* (Ps. xcvi. 5)¹. The goodly frame of things around us, the heaven above, the earth beneath, and the waters under the earth, did not come into existence of themselves, nor do they subsist of themselves. Of His infinite power He made them all by His Son (Heb. i. 2)², and with His Spirit (Gen. i. 2), and having made them He ever sustains and upholds them by His Providence. He rules the motions of the sun and moon and stars; He orders the ministrations of angels and archangels, of cherubim and seraphim (Ps. ciii. 20, 21); He numbers the very hairs of our head, and without Him not a sparrow falleth to the ground (Mtt. x. 29, 30; Lk. xxi. 18).

CHAPTER III.

THE SECOND ARTICLE.

And in Jesus Christ, His only Son, our Lord.

I. The Second Part of the Creed. Next after our belief in "God the Father, who made us and all the world," comes our belief "in Jesus Christ, His only

The sense, however, of the words was implied in the first Rules of Faith; Comp. Irenæus *Adv. Hær.* lib. i. cap. ii. *Εἰς ἓνα θεὸν πατέρα παντοκράτορα, τὸν πεποιηκότα τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὰς θαλάσσας, καὶ πάντα τὰ ἐν αὐτοῖς;* and Tertullian *De præscr. adv. Hær.* xiii.; *Unum omnino Deum esse, nec alium præter mundi Conditorem, qui universa de nihilo produxerit.*" Pearson *On the Creed*, Art. i.

¹ Comp. 2 Kings xix. 15, 19; Jer. x. 11, 12; Acts xiv. 15, xvii. 24.

² Compare the Nicene Creed.

Son, our Lord." Hence the six following Articles of the Creed set forth His Person, His Office, and His Work of Redemption.

2. **Jesus.** And the first point to consider is the ever-blessed Name by which the Second Person in the Trinity was known as a Man among men. This was JESUS, for so was He called before His birth by the angel Gabriel (Lk. i. 31; Mtt. i. 21), and so was He named by His earthly parents at His circumcision (Lk. ii. 21). It is a Hebrew word, and is the same as Joshua, the name of the valiant companion of Moses and the conqueror of Palestine¹. He was first called Hoshea², a *Saviour* or *Deliverer*, but afterwards Jehoshua, or Joshua, *Jehovah the Saviour*, or *Jehovah Salvation* (Numb. xiii. 16; xiv. 6, 30). In the Greek translation of the Bible the name Joshua is always rendered by the word ἸΗΣΟΥΣ, JESUS, whence its use in the New Testament.

3. **Meaning of the Name.** *Thou shalt call His Name JESUS, or THE LORD WHO SAVES*, said the Angel Gabriel to Joseph, *for He shall save His people from their sins* (Mtt. i. 21). Such is the import of the Name *which is above every name* (Phil. ii. 9). The first Joshua was but a man, and by the power of Jehovah enabled the Israelites to vanquish the Canaanites, and divided the Land of Promise among their tribes³. But

¹ Comp. Acts vii. 45, *Which also our fathers that came after brought in with JESUS, i. e. JOSHUA, into the possession of the Gentiles; and Heb. iv. 8, For if JESUS, i. e. JOSHUA, had given them rest, then would he not afterward have spoken of another day.*

² The same with the name of the son of Azaziah, ruler of Ephraim (1 Chron. xxvii. 20), of the son of Elah, king of Israel (2 Kings xvii. 1), of the son of Beerī, the prophet (Hos. i. 1). Pearson *On the Creed*, Art. II. n.

³ Thus also the Judges of the Israelites were called their Saviours or Deliverers. Comp. Judges iii. 9, 15.

JESUS was at once God and a Saviour (Mtt. i. 21—23). He Himself came down from the highest heaven, and as our Saviour delivered us from the guilt and power of sin, *destroyed him that had the power of death, that is, the devil* (Heb. ii. 14), and will hereafter bring His people into the presence of God, and assign to them the mansions He is preparing for them (Jn. xiv. 2).

4. **Christ.** But the Second Person in the Godhead is not only called Jesus, but also Christ. This is a Greek word and means *Anointed*, and is the same as the Hebrew Messiah, a title which the Jews for many generations gave to their expected Deliverer (Dan. ix. 25 ; Jn. i. 41). Amongst the Jews men were solemnly anointed to three offices, those of the *priest*, the *prophet*, and the *king*. Thus Aaron was an anointed priest¹; Elisha an anointed prophet²; Saul an anointed king³. But in the Person of our Redeemer the three offices met which were never conjoined in any other⁴. Melchizedek, indeed, was king and priest, David was king and prophet, but none, save Jesus, was all three, the anointed Priest, the anointed Prophet, the anointed King. With the unction of the Holy Spirit (Lk. iii. 22) on the occasion of His Baptism He was anointed as Priest⁵, *to put away sin by the sacrifice of Himself* (Heb. ix. 26); as Prophet, to reveal the Divine will to man (Lk. iv. 18); as King, *to reign over the house of Jacob for ever*, and exercise dominion for all ages (Lk. i. 32, 33).

5. **His Only Son.** But the Second Person in the ever-blessed Trinity is not only Jesus Christ, He is also the only, or only-begotten⁶, Son of God, begotten of His

¹ Exod. xxx. 30.

² 1 Kings xix. 16.

³ 1 Sam. xvi. 1, 13.

⁴ Nicholson *On the Catechism*, p. 40.

⁵ On this threefold office of Christ, see Butler's *Analogy*, Pt. II. chap. 5.

⁶ Compare the Creed as in the Baptismal Service.

Father before all worlds¹, and of the same substance, majesty, might, and power with His Father. This is a great mystery, but it is expressly declared in Scripture. *In the beginning*, says St John, *was the WORD, and the WORD was with God, and the WORD was God* (Jn. i. 1); *and the WORD*, he continues, *became flesh, and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth* (Jn. i. 14)². *God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by Whom also He made the worlds; Who is the brightness of His glory and the express image of His Person* (Heb. i. 1—3).

6. **Our Lord.** Moreover the eternal Son of God is *our Lord*. The word Lord is that name of God, which in the Hebrew is expressed by Jehovah³, and this was

¹ The simple confession in the Apostles' Creed, *And in Jesus Christ, His only Son, our Lord*, is expanded in the Nicene Creed into *And in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by Whom all things were made*. Here it is to be observed, that (i) "Very God of very God" means *true God of (from) true God*: *very* being an adjective signifying "true," "real," from the Latin *verus*, Fr. *vrai*. Compare Gen. xxvii. 21, *Art thou my very son Esau?* and Jn. vii. 26, *Do the rulers know indeed that this is the very Christ?* (See Bible Word-Book, p. 510.) (ii) The Article, *by Whom all things were made*, refers to the Son, not to the Father (of Whom it has been already said), and contains in fact the words of St John i. 3.

² Comp. 1 Jn. iv. 9; and Heb. i. 2, 3.

³ In Hebrew *Jehovah*, in Greek *Κύριος*, in Latin *Dominus*. Comp. Ps. lxxxiii. 18, where we read, *Thou, whose name alone is Jehovah, art the most high over all the earth*, and Exod. vi. 3, where God saith, *I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty;*

distinctly applied to Christ by the Angels at His birth. *Unto you*, said they to the shepherds, *is born this day in the city of David a Saviour which is Christ the Lord* (Lk. ii. 11). But it is also the title of a King or Ruler, and in this sense is specially applicable to Christ. For to Him the Father hath delegated authority over man, angels, and all things, so that He is King of kings and Lord of lords, and He, by taking upon Him our nature, hath *bought us with a price* (1 Cor. vi. 20; comp. Heb. ii. 14; Acts xx. 28), so that He is for ever our Lord and Master and we are His servants¹.

CHAPTER IV.

THE THIRD ARTICLE.

Who was conceived by the Holy Ghost, born of the Virgin Mary.

1. **The Incarnation.** Having set forth generally the Name and Offices of our Blessed Lord, the Creed passes on to treat of what He has done and suffered, what He continues to do still, and will do finally² “for us men and for our salvation.” And first it deals with His Incarnation, or His taking upon Him our nature.

2. **The Promise of Redemption.** When through the transgression of our first parents, mankind fell into captivity to sin and death (Rom. v. 12), it was promised

but by My name Jehovah was I not known to them. “For the name *Jehovah*, the Greek translation, which the Apostles followed, hath no other name but *Lord*; and therefore, undoubtedly, by that word which we translate *the Lord* did they understand the proper name of God, *Jehovah*.” Pearson *On the Creed*, Art. II.

¹ Moreover, in our Baptismal Vow we bind ourselves unto His service. See Pearson *On the Creed*, Art. II.

² Abp. Secker's *Lectures on the Catechism*.

that *the Seed of the woman should bruise the serpent's head* (Gen. iii. 15), and win back for man his lost inheritance. At length, *when the fulness of the time was come* (Gal. iv. 4), in His infinite love¹ for man and the world which He had made, God sent forth His Son to take our nature upon Him, and the Son out of the same infinite love condescended to *make Himself of no reputation, to be made in the likeness of men*, and to become *Emmanuel, God with us* (Mtt. i. 23; Phil. ii. 7; Heb. ii. 14).

3. **He was conceived by the Holy Ghost.** But since the taint and corruption of our nature descends to all men, who are born in the natural way of the offspring of Adam², it was not possible that the Most Holy One could be conceived after the ordinary manner of men. The secret power, therefore, and operation of the Holy Ghost (Mtt. i. 20; Lk. i. 35), Who in the beginning brooded over the waters and brought order out of chaos and life out of death (Gen. i. 2), caused that the Eternal Son of God should, in accordance with the word of prophecy³, be conceived of a pure Virgin⁴.

4. **Born of the Virgin Mary.** The humble maiden thus divinely and pre-eminently favoured (Lk. i. 28), was named MARY, or Miriam, of the royal tribe of Judah and of the lineage of David⁵ (Lk. i. 32; Rom. i. 3). While living in the retired village of Nazareth, in northern Palestine, the Angel Gabriel announced to her that the *Holy Ghost should come upon her, and the power of the Highest overshadow her, therefore also*

¹ See Barrow's *Sermons On the Incarnation of our Lord*, and compare the Collect for the Sunday before Easter, and Jn. iii. 16, 1 Jn. iv. 9.

² See the ninth Article of the Church of England.

³ See Isaiah vii. 14.

⁴ Compare the Collect for Christmas Day.

⁵ See *Class-Book of New Testament History*, p. 130.

that Holy Thing which should be born of her should be called the Son of God (Lk. i. 35).

5. **At Bethlehem.** The miraculous birth thus announced from heaven took place as had been predicted¹, at Bethlehem, a village of Judæa. Thither the holy Virgin had gone up with her husband Joseph, a carpenter of Nazareth, in consequence of a decree of the Emperor Augustus, that the whole Roman world should be taxed or enrolled (Lk. ii. 1)². While they were there, the hour long ago foreseen in the Counsels of Eternity arrived; *the days were accomplished that she should be delivered; and she brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger* (Lk. ii. 6, 7).

6. **Perfect God and Perfect Man.** Thus “in great humility³” was He, who was with the Father before all worlds, pleased to be conceived and born, and “to commence His residence on earth for our salvation⁴.” Remaining perfect God He became perfect Man, “of a reasonable soul and human flesh subsisting⁵.” Remaining the Son of God Most High, He became JESUS, the Son of Mary, and *increased in wisdom and stature, and in favour with God and man* (Lk. ii. 52).

¹ See Micah v. 2, and compare Mtt. ii. 5, 6.

² See *Class-Book of New Testament History*, pp. 134, 135.

³ See Collect for the First Sunday in Advent.

⁴ Mill's *Lectures on the Catechism*, p. 81, and Archer Butler's *Sermon On the Mystery of the Incarnation*, Vol. i. p. 72.

⁵ See the Athanasian Creed, and Hooker, *Eccl. Pol.*, Bk. iv. 53, 3.

CHAPTER V.

THE FOURTH ARTICLE.

He suffered under Pontius Pilate, was crucified, dead, and buried.

1. **He suffered.** Having confessed that for us men and for our salvation, the Eternal Son of God came down from heaven and was made Man, the Creed passes on to the equally marvellous truth, that "He suffered¹ under Pontius Pilate, was crucified, dead, and buried."

2. **His Sufferings predicted.** For as the first Adam brought sin into the world and death by sin (Rom. v. 12, 14), so from the beginning it was predicted, with more or less clearness, that the Second Adam, who knew no sin but came to put away sin, should suffer and die (Mk. ix. 12; 1 Pet. i. 11). Thus the earliest prophecy had declared that the Seed of the woman should *bruise the Serpent's head*, but at the same time had whispered that the Serpent should *bruise His heel*² (Gen. iii. 15). The Prophets, moreover, who were raised up one after the other to foreshadow the Person, Office and Work³ of the Messiah, intimated that His triumph would not be that of an earthly conqueror. Isaiah spoke of the coming of a *Man of sorrows and acquainted*

¹ "Though all His life was one continued act of suffering, from His living in the cratch to His hanging on the Cross, yet because of the briefness of this Confession, as likewise because this last act was the greatest and most remarkable of His sufferings, and the Scripture itself doth, as such, mention it most frequently, therefore it is here immediately subjoined to the article of His birth." Abp. Leighton *On the Creed*.

² That is, *His human nature*.

³ See Micah v. 2; Isai. vii. 14; Zech. vi. 13; Isai. lxi. 1, and read Pearson *On the Creed*, Art. iv.

with grief; of His being wounded for our transgressions and bruised for our iniquities; of His being oppressed and afflicted, of His being brought as a Lamb to the slaughter, and of His being stricken for the transgression of His people (Isa. liii. 3—10); Zechariah, again, had predicted that the Messiah should be smitten (Zech. xiii. 7); and David had described how the kings of the earth should set themselves, and the rulers should take counsel together against the Lord and against His Anointed (Ps. ii. 1, 2), and how men should part His garments among them, and cast lots upon His vesture (Ps. xxii. 18), and gave Him gall for His meat, and in His thirst gave Him vinegar to drink¹ (Ps. lxix. 21).

3. **And fulfilled.** And even so was it fulfilled. For our blessed Lord having grown up to man's estate in the despised town of Nazareth (Jn. i. 46), at length came forth on His errand of wondrous Love. Having been baptized in the Jordan by his forerunner John the Baptist (Mtt. iii. 15, 16; Lk. iii. 21, 22), for three years He went about the towns and villages of Palestine, declaring in discourses and parables such as *never man spake* the will of His Father, and proving Himself victorious over nature and the spirit-world, over disease and death. But though *He came to His own, His own received Him not* (Jn. i. 11). Though he went about doing good, His lowly birth caused Him to be despised and rejected (Mtt. xiii. 55—57); the rulers of

¹ Moreover, while "the Prophets said in express terms that the Messiah, whom they foretold, should suffer, Moses said so in those ceremonies which were instituted by his ministry," (1) in the sacrifice of the Paschal lamb, (2) in the uplifting of the brazen serpent in the wilderness, (3) in the sacrificial ritual generally, which all pointed to a greater and a perfect Sacrifice. And what the prophets predicted, and the Law of Moses foreshadowed, our Lord Himself declared to His Apostles would be fulfilled (Lk. xviii. 31).

the nation hated Him, and sought to kill Him; one of His own disciples betrayed Him; and at length He was brought as a prisoner before Pontius Pilate¹, the Roman² governor of Judæa, as one who deserved to die because *He made Himself the Son of God* (Jn. xix. 7).

4. **He suffered under Pontius Pilate.** When the Holy One was brought before his tribunal, Pilate examined Him and the charges brought against Him, and three times declared that he *found no fault in Him* (Jn. xviii. 38). But though he pronounced Him to be innocent, though he washed his hands in token of it, and knew well that it was *for envy* that the chief priests and rulers had *delivered Him up* (Mtt. xxvii. 18), he did not release Him. Carried away by the furious clamour of His accusers he first gave orders that He should be scourged³. This painful and horrible⁴ punishment the Holy One *suffered*. The soldiers of Pilate executed his command with their wonted severity, and not content with inflicting upon Him cruel stripes,

¹ By the mention of the name of this governor the Creed determines the time when the Saviour suffered. For from the monuments of history (Tacitus, *Annals*, xv. 44), we know that Pontius Pilate was sent forth by Tiberius Cæsar to be procurator of Judæa in A. D. 26, and that he held this office till the year A. D. 36. See *Class-Book of New Testament History*, pp. 150—152.

² For "the power of life and death was not in any court of the Jews, but in the Roman governor alone as supreme." See Pearson *On the Creed*, Art. iv. and Lightfoot on Mtt. xxvi. 3.

³ Generally the scourging before crucifixion was inflicted by lictors (see Livy xxxiii. 56). But Pilate, as sub-governor, had no lictors at his disposal, and therefore the punishment was inflicted by soldiers. The Roman scourging was so painful and horrible that the sufferer not unfrequently died under it.

⁴ See *Class-Book of New Testament History*, p. 305, n.

they placed a reed in His right hand, they saluted Him in mockery, *Hail, King of the Jews*; they struck Him with the reed, they spat in His face, and heaped upon Him indignities unspeakable¹.

5. **Was Crucified.** But this spectacle of terrible suffering borne without a single murmur drew forth no pity from the Jews. *Crucify² Him, Crucify Him*, was their cry (Jn. xix. 6). For awhile Pilate hesitated, but at length, *willing to content the people* (Mk. xv. 15), he delivered the Holy One to a centurion³ and a band of soldiers, who led Him forth without the city to a place called Golgotha, *the place of a skull*⁴ (Mtt. xxvii. 33). There the soldiers stripped Him of His garments, nailed His hands and feet to a Cross, placed a title over His head, *This is Jesus, the King of the Jews*, and thus cru-

¹ Compare Mtt. xxvii. 28—30; Mk. xv. 18, 19; John xix. 2.

² Crucifixion was not a Jewish but a Roman punishment, and only inflicted by them on slaves and the lowest criminals. Had the Jews been at liberty to inflict the punishment due by their law for the crime of blasphemy, that punishment would have been by *stoning* (Levit. xxiv. 16). See Pearson *On the Creed*, Art. iv. There were four kinds of crosses: (i) the *Crux simplex*, a simple stake driven through the chest or longitudinally through the body; (ii) the *Crux decussata* (X); (iii) the *Crux immissa* (†); and (iv) the *Crux commissa* (T). From the mention of the "title" placed over the Saviour's head it is probable that His cross was of the third kind. See *Class-Book of New Testament History*, p. 311, and the notes.

³ *Exactor mortis*, Tac. *Ann.* III. 14; XI. 37. *Centurio supplicio præpositus*. Seneca.

⁴ In Greek called *Kranion*, probably from the shape of its rounded summit. The Vulgate has rendered it *in locum Calvariæ* (a skull), whence comes the English *Calvary* (Lk. xxiii. 33). It was (a) apparently a well-known spot, (b) outside the gate (comp. Heb. xiii. 12), but (c) near the city (Jn. xix. 20), and (d) on a thoroughfare leading into the country (Lk. xxiii. 26), and (e) contained a garden or orchard, κῆπος (Jn. xix. 41).

cified Him between two malefactors¹, one on His right hand, the other on His left (Mtt. xxvii. 37, 38).

6. **Dead.** In the Nicene, as also in some of the earlier Creeds, we say that our Lord was "crucified under Pontius Pilate and suffered." But the Apostles' Creed adds that He "died," that is, that His crucifixion ended in a real death². And this is added in opposition to the opinions of those who taught that His death was not real, but only apparent³. The truth however of His death is clearly set forth in the Gospels. For they tell us that after He had hung upon the Cross about six hours, i. e. from nine in the morning till three in the afternoon, He cried with a loud voice, *Father, into Thy hands I commend My Spirit*, and gave up the ghost, (Lk. xxiii. 46), which means that His Spirit was separated from His Body, and, as death consists in this separation, so far as He was Man, He died. Moreover, when the soldiers deputed for this purpose by Pilate, at the request of the Jewish rulers⁴, came to Golgotha, they broke the legs⁵ of the two malefactors, but when they came to the Body of Jesus, they found that He was dead already (Jn. xix. 33). They broke, therefore, not a bone of His Body⁶,

¹ Not *thieves* (κλέπται), but *robbers* (λησται). See Trench's *New Testament Synonyms*, p. 153.

² Compare the third Article of the Church of England, "who truly suffered, was crucified, dead, and buried."

³ The error of the Docetæ. See Bp Browne *On the Articles*, Art. ii.

⁴ Death by crucifixion did not generally supervene till after three days, and was at last the result of gradual numbing and starvation. During this time the Romans permitted the sufferers to linger on, instead of shortening their agonies. The Mosaic law did not permit such barbarities; see Deut. xxi. 22, 23.

⁵ Fracture of the legs, *crucifragium* (Plaut. *Pæn.* iv. 2, 64), was especially adopted by the Jews to hasten death, and was a mitigation of the punishment.

⁶ Thus unconsciously fulfilling the type of the Paschal lamb (Ex. xii. 46; Ps. xxxiv. 20), just as the piercing of the

but one of the soldiers thrust his spear into His side, thus inflicting a wound of itself sufficient to cause death¹, and immediately there flowed forth blood and water (Jn. xix. 34), showing, by this separation of the blood from the water, that He was truly dead.

7. **And buried.** And as He truly died, so also was He truly "buried²." For the Gospel narratives relate, that before the tidings of the Saviour's death could reach the ears of Pilate, Joseph of Arimathæa, a man of wealth, a member of the Sanhedrin, and a secret disciple of Jesus, boldly went to the procurator and requested that the Body of the Redeemer might be given up to him (Mk. xv. 43). Assured by the centurion who had been present at the crucifixion, that death had really taken place, Pilate assented, and Joseph having purchased fine linen proceeded to Golgotha with Nicodemus, who had brought *a mixture of myrrh and aloes, about an hundred pound weight* (Jn. xix. 39). Arrived there, they took down the Holy Body, wrapped it in the linen clothes with the myrrh and aloes, and conveyed it to a new tomb that Joseph had hewed out of a rock in a garden which he possessed near the place of crucifixion. There, in the presence of Mary Magdalene and other women, they laid the Body, rolled a great stone to the entrance, and departed³.

side fulfilled the words of Zechariah, that men should *look upon Him whom they had pierced* (Zech. xii. 10).

¹ The spear used is called λόγχη (Jn. xix. 34), i.e. the Roman *hasta*, the iron head of which was *the width of a handbreadth*, and pointed at the end.

² The burial of our Lord formed a distinct subject of St Paul's preaching, as appears from 1 Cor. xv. 4. And since in *Baptism* the Christian is said to *be buried with Christ into death* (Rom. vi. 4; Col. ii. 12), the afternoon of Easter Eve was in the Early Church one of the most favourite times for baptizing. See Guericke's *Antiq. of the Christian Church*, p. 149, and compare the Collect for Easter Even.

³ Mtt. xxvii. 60; Mk. xv. 46; Lk. xxiii. 53.

CHAPTER VI.

THE FIFTH ARTICLE.

He descended into Hell, the third day He rose again from the dead.

1. **He descended into Hell.** Thus in accordance with His own prediction (Mtt. xii. 40), in respect to His Body was the Holy One truly buried, and thus did He make *His grave with the rich* (Isai. liii. 9). The Creed now proceeds to declare what became of His Soul, or Spirit, which in death He commended into His Father's hands (Lk. xxiii. 46), and says that in it "He descended into Hell¹."

2. **The word Hell** here used is the English equivalent of the Greek word Hades, which literally means *the unseen or hidden place*². It does not denote the

¹ This Article is not found in the oldest Creeds. It first occurs in the Creed of the Church of Aquileia, about A.D. 400, whence in all probability it was taken into the Apostles' Creed. All the earlier fathers, however, of the Church laid great stress on the belief in Christ's descent to Hades, as establishing the true doctrine of His humanity, viz. that He was "perfect Man, of a reasonable soul and human flesh subsisting;" "for whereas His body was laid in the grave, and His soul went down to Hades, He must have had both body and soul." Bp. Browne *On the Articles*, p. 81; Heurtley *On the Creeds*, pp. 134—137.

² The word Hell is derived from the A.-S. *hēlan* = *to hide, cover or conceal*. Compare Myre's *Instructions for Parish Priests*, 1053, 1508 (Early English Text Society, pp. 23, 46),

"Hast þou I-founde any þynge,

And helet hyt at askynge?

Tell me, sone, now alle smerte;

For alle þat þou helest now fro me."

"Be it made to him a cloþe þat he is *helid* wiþ, and as belt þat he is ai gird wiþ." Wiclif's *Lollard Doctrines*, Camden Soc. p. 24. It denotes, like the Hebrew *Sheol*,

place of torment, for which a different Greek word is always used, but *the place of departed spirits*¹.

3. **Scripture Proof.** That our Lord did descend into Hades is plain from His own words to the penitent thief, *Verily I say unto thee, To-day shalt thou be with Me in Paradise*² (Lk. xxiii. 43). Now "Paradise" or the "Garden of Eden" was a term applied by the Jews to that part of Hades containing the souls of the blessed in their intermediate state³. Moreover, St Peter,

"the covered place," the invisible underworld. *Γέννα* is the Greek word for "the place of torment," and *ἡ ἀβυσσος* for "the bottomless pit." See Lk. viii. 31, and comp. Trench *On the Miracles*, p. 471 n.

¹ The phrase used in the earlier Creeds in which this word occurs is in Greek *εἰς τὰ καταχθόνια*, (comp. Eph. iv. 9), in Latin *ad inferna* or *in inferna*, in later times *ad inferos*, "to the inhabitants of the Inferna," as one Anglo-Saxon version exactly renders it, *He nither astah to helwarum*.

² From the Greek word *παράδεισος* = *a walled garden*, or park of a king, rich in fruits and flowers. The Jews disposed of the souls of the righteous till the resurrection under a threefold phrase; (1) "The Garden of Eden" or "Paradise;" (2) "Under the throne of glory" (= "under the altar," Rev. vi. 9); (3) "In Abraham's bosom" (Lk. xvi. 22). See Lightfoot's *Hor. Heb.* on Lk. xvi. 22; and Bp Browne on the third Article.

³ The Creed does not state *the purpose* of Christ's descent into Hades, but from 1 Peter iii. 19, according to the most probable interpretation of the verse, we gather that *He went and preached*, or rather *made proclamation* (*ἐκήρυξεν*) *to the spirits in prison*, i. e. in *ward* or *guardianship* (*ἐν φυλακῇ*) in Hades; and as to the subject of His proclamation, what can "be more probable than that He should have proclaimed to them that their Redemption had been fully effected, that Satan had been conquered, that the great Sacrifice had been offered up? If *angels joy over one sinner that repenteth* (Lk. xv. 10), may we not suppose Paradise filled with rapture, when the Soul of Jesus came among the souls of His redeemed, Himself the Herald (*κήρυξ*) of His own victory?" See Bp Browne on the third Article; Horsley's *Sermons*, Vol. i. xx.; and Nowell's *Catechism*.

in his address to the Jews on the day of Pentecost, quoting the sixteenth Psalm, *Thou wilt not leave My soul in Hades, neither wilt Thou suffer Thine Holy One to see corruption*, distinctly states that the Psalmist spake of the resurrection of Christ, that *His soul was not left in Hades, neither His flesh did see corruption* (Acts ii. 25—31). From these passages, then, we infer that, as when human beings die, their bodies are laid in the grave, while their souls pass to the realm of spirits, even so our Lord descended thither also, “that He might fulfil the conditions of death proper to human nature¹.”

4. **The third day.** The Body of our Lord, as we have seen, was laid in the tomb on the day preceding the Jewish Sabbath, that is, on Friday evening, and there, during Friday night, Saturday, and Saturday night², it remained. But early in the morning of the first day of the week, *our Lord's Day* (Rev. i. 10), Mary Magdalene and the other women set out thither to complete the embalming of the Body (Lk. xxiv. 1). While they were musing who should roll away the great

¹ Bp Browne on the third Article.

² It was the custom of the Jews to call the same time *three days and three nights* (1 Sam. xxx. 12, 13), or *after three days*, or *on the third day* (2 Chron. x. 5, 12), putting the whole for a part. Hence the Saviour (i) in one place says that *as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth* (Matt. xii. 40); (ii) in another place He says, *Destroy this temple, and in three days I will raise it up* (Jn. ii. 19); (iii) in another place He says, *After three days I will rise again* (Matt. xxvii. 63). We must understand, therefore, by the expression, *He rose from the dead the third day*, not that He continued the space of three whole days dead, but that during Friday night, Saturday, and Saturday night, He lay in the grave, and on the third day, *our Lord's Day*, He rose again. See Pearson *On the Creed*, Art. v. and the notes.

stone from the entrance, the earth quaked beneath their feet, and an Angel descended and rolled away the stone and sat upon it.

5. **He rose again from the dead.** Though bewildered by these strange events, the women advanced nearer, and perceived not only that the stone was rolled away, but that the sepulchre was empty (Lk. xxiv. 3); and as they were standing full of awe and wonder, an Angel announced to them that their *Lord was risen* (Lk. xxiv. 5, 6), and bade them go and tell the joyful news to His Apostles. Filled at once with mingled fear and joy they hurried with all speed to the Apostles, who at first regarded their words as no better than an *idle tale* (Lk. xxiv. 11). But soon they found that the announcement of the Angel was true. Their Lord was risen indeed, and from time to time¹ during a period of forty days they were privileged to see Him, and that not only separately but together², not by night only but by day, and they were permitted not merely to see Him but to touch Him, to converse with Him, to eat with Him, to examine His person, and to assure them-

¹ Comp. Acts i. 3, *ὀπτανόμενος*, *appearing from time to time*, in opposition to His continued sojourn before. See Westcott's *Gospel of the Resurrection*, p. 111.

² For the risen Saviour manifested Himself (1) to Mary Magdalene (Jn. xx. 11—18); (2) to the other ministering women (Mtt. xxviii. 9); (3) to the two disciples journeying towards Emmaus (Lk. xxiv. 13—33); (4) to St Peter (Lu. xxiv. 34; 1 Cor. xv. 5); (5) to the ten Apostles (Lu. xxiv. 36—48); (6) to the eleven Apostles (when Thomas was present), Jn. xx. 24—29); (7) to seven Apostles by the Lake of Tiberias (Jn. xxi. 1—14); (8) to the eleven Apostles, and probably the 500 brethren, on the appointed mountain (Mtt. xxviii. 16—18, 1 Cor. xv. 6); (9) to James (1 Cor. xv. 7); (10) to the Apostles in or near Jerusalem just before the Ascension (1 Cor. xv. 7, Lk. xxiv. 50). See Wieseler's *Chronol. Synopsis*; Tischendorf's *Synopsis Evangelica*; Elliott's *Lectures*, p. 414 n.

selves that He had truly risen again from death, and had come forth the Conqueror of the Grave.

6. **According to the Scriptures.** Thus, then, on the third day, as prophets had foreshewn, and He Himself had predicted (Mtt. xvi. 21, xvii. 22, 23), did the Lord rise again, and the fact was attested by His Apostles (Acts i. 3), by His enemies (Mtt. xxviii. 11—15), and by Angels from heaven (Lk. xxiv. 4—7¹). From the earliest times His Resurrection has formed one of the Articles of the Creed, for it is the keystone of the Christian Faith. It is one of the plainest proofs of His Godhead (Rom. i. 4; Jn. x. 18); it is the sign and seal of the acceptance of the Sacrifice He offered upon the Cross² (Rom. iv. 25; 1 Cor. xv. 56, 57); it is the earnest and pledge³ of our Resurrection (1 Cor. xv. 20—22); it is the fount and source of all our means of grace in this life, of all our hopes and assurances as regards the next.

¹ The commemoration, moreover, of Christ's Resurrection from the very earliest times (Jn. xx. 19, 26; Acts xx. 7; 1 Cor. xvi. 2), on the first day of the week, or the *Lord's Day* (Rev. i. 10), is a strong testimony to its truth, and to the fact that it was not added to our religion in any later age, after the history of the time was forgotten, and the truth of the account could not be examined. See Westcott's *Gospel of the Resurrection*, p. 106, 2nd Edit.

² On the day our Lord rose from the dead, the 16th of the Jewish month Nisan, the first ripe sheaf of barley was brought into the temple sanctuary, and there waved by the priest before the Lord. Till this was done, no produce of the now ripening harvest might be eaten (Lev. xxiii. 9—11). As that ripe sheaf was the pledge and earnest of the whole harvest, so is the Resurrection of Christ the Firstfruits, and the Pledge, of the harvest and ingathering of all men.

³ "By His death we know that He suffered for sin, by His resurrection we are assured that the sins for which He suffered were not His own; had no man been a sinner, He had not died; had He been a sinner, He had not risen again; but dying for those sins which we committed, He rose from

CHAPTER VII.

THE SIXTH ARTICLE.

He ascended into heaven, and sitteth at the right hand of God the Father Almighty.

1. **The Great Forty Days.** After His glorious Resurrection the Saviour remained upon this earth for a space of *forty days* (Acts i. 3). During this period He satisfied His Apostles from time to time respecting His death and the prophecies which had foreshadowed it, instructed them in *the things pertaining to His kingdom* (Acts i. 3), and gave them His last commission *to go and make disciples of all nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost* (Mtt. xxviii. 19, 20).

2. **The Walk to Olivet.** At length this solemn period drew to a close. Warned it may be by the Saviour Himself, or attracted by the near approach of the festival of Pentecost, the Apostles left Galilee, and returned to Jerusalem. There they once more saw their risen Lord, and received His command to remain in Jerusalem, till they should be *baptized with the Holy Ghost, and endued with power from on high* (Acts i. 5; Lk. xxiv. 49). At last He bade them accompany Him along the road towards Bethany and the Mount of Olives (Lk. xxiv. 50; Acts i. 12). Convinced that something mysterious was about to happen, and thinking that He intended to commence His long-expected reign, they began to enquire, *Lord, wilt Thou at this time restore the kingdom to Israel?* But their enquiries were solemnly

the dead to shew that He had made full satisfaction for them, that we believing in Him might obtain remission of our sins, and justification of our persons." Pearson *On the Creed*, Art. v.

silenced. It was not for them *to know the times or the seasons, which the Father had put in His own power*: it was their duty and privilege *to be witnesses to the Lord in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth* (Acts i. 6—8).

3. **He ascended into heaven.** Thus conversing they followed Him even to the borders of the district¹ of Bethany, to one of the secluded hills which overhang the village on the eastern slope of Olivet. There they received His last solemn and abiding blessing (Lk. xxiv. 50), and while His hands were yet uplifted in benediction (Lk. xxiv. 51), a marvellous change took place. By the power of His inherent Deity He began *to be parted from them*, and there came a cloud in which He rose from Olivet, and *was carried up into heaven out of their sight* (Lk. xxiv. 51; Acts i. 9). Long time stood the Eleven looking upwards and watching Him as He receded more and more from view (Acts i. 10). At length two angelic beings clad in white apparel addressed them, *Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, Which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven* (Acts i. 11).

4. **The difference between the Resurrection and the Ascension²** is very noticeable. When exactly the Lord rose again, how He looked when He arose, no man knoweth, for no man saw. But when He ascended, when it was of the utmost importance that men should

¹ "Not altogether into Bethany, but so far as the point where Bethany came into sight." Stier. "A more secluded spot could scarcely have been found so near the stir of a mighty city; the long ridge of Olivet screens the hills, and the hills themselves screen the village beneath from all sound or sight of the city behind." Stanley's *Sinai and Palestine*, p. 454.

² The Ascension had been foretold by our Lord Himself; see Jn. vi. 62, vii. 33, xiv. 28, xvi. 5, xx. 17.

be assured that He had gone up to the same blest abode, where He was with the Father *before the world was* (Jn. xvii. 5), then, in the presence of many witnesses, did He withdraw, and that not swiftly and imperceptibly, like Enoch, who *was not, for God took him* (Gen. v. 24), nor with *a chariot of fire, and horses of fire* (2 Kings ii. 11), as in the case of Elijah, but gradually and quietly, without pomp or circumstance, as though it was but the natural close of His Divine life on earth¹.

5. He sitteth at the right hand of God. Thus, then, as David had predicted, did the Holy One *ascend up on high, and lead captivity captive, and receive gifts for men* (Ps. lxxviii. 18; Eph. iv. 8)²; thus did He enter into His glory, and bear our redeemed humanity *far above all heavens* (Eph. iv. 10), into the very presence of God, into "that place of all places in the universe of things in situation most eminent, in quality most holy, in dignity most excellent, in glory most illustrious, the inmost sanctuary of God's temple above³." Having stated this, the Creed passes on to speak of what He does in the highest heavens. *He sitteth*, it says, *at the right hand of God the Father Almighty*. Now *God is a Spirit* (Jn. iv. 24), and hath not hands like a man. Therefore we must understand, by this session⁴ at God's right

¹ See Jackson *On the Creed*; Works, Vol. viii. p. 440.

² Compare also the Proper Psalms appointed for Ascension-Day, the eighth, fifteenth, twenty-first, twenty-fourth, forty-seventh, and one hundred and eighth.

³ Barrow's sermon on the Ascension. Compare the words of Pearson, *On the Creed*, Art. vi.: "whatsoever heaven is higher than all the rest which are called heavens; whatsoever sanctuary is holier than all which are called holies; whatsoever place is of greatest dignity in all those courts above, into that place did He ascend, where in the splendour of His Deity He was before He took upon Him our humanity."

⁴ We must not understand His session as determining any posture of His body in the heavens, for in one place St

hand, that in the heavens our Lord now occupies the place of greatest honour, of most exalted majesty¹, and of most perfect bliss, and that God hath conferred upon Him all pre-eminence of dignity, power, favour, and felicity.

6. **As our Priest.** But we are not to conceive of the session of our Lord as though it implied a state of inactive rest. In the highest heavens He exerciseth the twofold functions, typified by Melchizedek, of Priest and King (Heb. iii. 1, vii. 21). As the Jewish high-priest entered once every year, on the great day of Atonement, into the Holy of Holies, with the blood of various victims, which he sprinkled before the mercy-seat (Lev. xvi. 15), even so our High-Priest Christ has entered into the true Holy of Holies with His own Blood (Heb. ix. 12), and pleads face to face with God the merits of His Sacrifice (Rom. viii. 34). For even in that glorious world He still retains a perfect sense of our infirmities, and of all the mystery of human pain which He learnt on earth, and out of His perfect love, knowledge, and sympathy, He, as our Advocate, intercedes for us, and through His intercession our prayers ascend to and are accepted at the Throne of Grace (Heb. iv. 14, vii. 25 ; 1 Jn. ii. 1, 2 ; Rev. viii. 3, 4).

Paul merely says, that He *is at the right hand of God* (Rom. viii. 34 ; 1 Pet. iii. 22), and St Stephen affirmed that He saw Him *standing on the right hand of God* (Acts vii. 56). The word signifies (i) habitation, possession, and continuance ; (ii) rest and quietness ; (iii) dominion, sovereignty, and majesty. *Ipsium verbum sedere regni significat potestatem.* Pearson *On the Creed*, Art. vi.

¹ "Because the most honourable place amongst men is the right hand, as when Bathsheba went unto King Solomon, he *sat down on his throne, and caused a seat to be set for the king's mother, and she sat on his right hand* (1 Kings ii. 19, compare also Matt. xx. 21), therefore the *right hand* of God signifies the glorious majesty of God." Pearson *On the Creed*, Art. vi.

7. **As our King.** And not only as our *Great High Priest* (Heb. iv. 14), but as King of kings and Lord of lords does He sit at the right hand of God (Heb. i. 8, 9). There with infinite power, wisdom, and providence He is guiding the destinies of the Universe, and especially of the redeemed family of man. Slowly indeed, as we count slowness¹, but yet surely, He is directing all things towards their destined end, and employing the agency of heaven and earth for the government and defence of His people. As yet, indeed, we do not *see all things put under Him* (Heb. ii. 8), but as *He is able, so will He subdue all things unto Himself* (Phil. iii. 21), and in due time *the last enemy, even death, shall be destroyed*, (1 Cor. xv. 26), and the Victory, for which all creation waiteth, shall be finally and completely won.

CHAPTER VIII.

THE SEVENTH ARTICLE.

From thence He shall come to judge the quick and the dead.

1. **From thence He shall come.** When He was upon earth our Lord declared not only that He should ascend into heaven (Jn. vi. 62), but also that from thence He should come again. Sometimes He stated this under various images, as that of a "master returning to his household" (Mtt. xxiv. 45—51), or "a

¹ "Men are impatient, and for precipitating things: but the Author of Nature appears deliberate throughout His operations, accomplishing His natural ends by slow successive steps. And there is a plan of things beforehand laid out, which, from the nature of it, requires various systems of means, as well as length of time, in order to the carrying on its several parts into execution." Butler's *Analogy*, Part II. Chap. iv., and note in Fitzgerald's edition.

nobleman returning from a far country" (Lk. xix. 12—27), or "a bridegroom coming for his bride" (Mtt. xxv. 1—13). Sometimes He spoke of it expressly, as when He told His disciples that He was going away *to prepare a place for them*, and would *come again and receive them unto Himself* (Jn. xiv. 2, 3); or when He declared to the Jewish rulers that hereafter they should *see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven* (Mtt. xxvi. 64). Thus also the Angels, who appeared to the Apostles at the Ascension, distinctly stated that the same Jesus, Who had been taken from them into heaven, should *so come in like manner as they had seen Him go into heaven* (Acts i. 11).

2. **To judge.** The second coming, however, of the Saviour will not be, like His first, "in great humility," but in "glorious majesty¹," and with all His holy Angels to execute judgment in the earth. This is His own express declaration. *The Father, He saith, judgeth no man, but hath committed all judgment unto the Son, and hath given Him authority to execute judgment also, because He is the Son of Man*² (Jn. v. 22, 27).

¹ See the Collect for the First Sunday in Advent.

² *Because He is the Son of Man.* This remarkable title is never applied by the writers of the Gospels to the Eternal Son of God. Wherever it is applied, it is by our Lord Himself. There are only three exceptions to this rule, Acts vii. 56, Rev. i. 13, and Rev. xiv. 14. During, however, the period of His sojourn in this world, there was no title our Lord was pleased so often and so constantly to apply to Himself; for a few out of many instances compare Jn. i. 51, iii. 13; Lk. v. 24, vi. 22; Mk. ix. 31, x. 33, xiv. 62. Observe, it is not Son of a Man, but "Son of Man." The word in the original used for man implies human being, and the expression denotes that He who was the "Son of God" from all eternity became the "Son of Man" in time, the second Adam; "It pleased not the Word or Wisdom of God to take to itself some one person amongst men, for then

Thus also St Paul said to the Athenians on Mars' hill, *God hath appointed a day, in the which He will judge the world in righteousness by that Man Whom He hath ordained* (Acts xvii. 31 ; comp. Rom. ii. 16).

3. **The quick and the dead.** Concerning the nature of this Judgment it has been revealed to us that it will extend alike to the quick¹ and to the dead, that is, to those who shall be alive at that Day, and to those who shall have died before it arrives. *I charge thee*, writes St Paul to Timothy, *before God and the Lord Jesus Christ, Who shall judge the quick and dead at His appearing and His kingdom* (2 Tim. iv. 1). *Who*, writes St Peter of profane men, *shall render an account to Him that is ready to judge the quick and dead* (1 Pet. iv. 5). *For we shall not all sleep, i. e. the sleep of death, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump* (1 Cor. xv. 51)...and the dead, small and great, shall stand before the Judgment-seat of Christ (Rev. xx. 12).

4. **According to their works.** Moreover, this judgment will extend to the thoughts (1 Cor. iv. 5), words (Mtt. xii. 36), and actions² (Rev. xx. 13) of men. For

should that one have been advanced, which was assumed, and no more; but Wisdom, to the end she might save many, built her house of that Nature which is *common unto all*, she made not *this or that man her habitation*, but dwelt in us." Hooker, *Eccl. Pol.* v. lii. 3.

¹ Quick means *living, moving*, from the A.-S. *cwic, cwuc*, Germ. *quick*. Comp. Lev. xiii. 10; Num. xvi. 30; Ps. lv. 15; cxxiv. 3; also Chaucer's *Knight's Tale*, 157:

Nat fully quyk, ne fully deed they were.

Shakespeare, *Hamlet*, Act v. Sc. 1:

'Tis for the dead, not for the quick.

See *The Bible Word-Book*, p. 393.

² Beside the direct testimony of the Word of God we are convinced of a future judgment (1) by our conscience, (2) by reflection on God as a just God, (3) by the consent of almost

He, before whom *all nations* (Mtt. xxv. 32) will be then assembled, knoweth *what is in man* (Jn. ii. 25). He will *bring to light the hidden things of darkness, and will make manifest the counsels of the hearts* (1 Cor. iv. 5). He will exact a strict account of the *things done in the body, whether they be good or whether they be evil* (2 Cor. v. 10), and on His sentence will depend issues of inconceivable moment; for they that have done evil shall *go away into everlasting punishment, but the righteous into life eternal* (Mtt. xxv. 46).

5. The Judge, then, on this great and terrible Day will be no other than the *Son of Man*, whom Daniel foresaw *coming with the clouds of heaven* (Dan. vii. 13, 14). For though the right and power of judging inseparably pertains to God Almighty, whose creatures and servants we are¹, yet He hath delegated this authority to His Son (Jn. v. 27). All the revelations of Scripture imply that the future Judgment will be transacted in a regular, public, and most solemn manner, in the face and audience of all the world, before angels and men. But the glorious presence of God we could not endure. He dwelleth in the light which no man can approach unto, so that *no man hath seen nor can see Him* (1 Tim. vi. 16). *Thou canst not see My Face*, said He to Moses: *for there shall no man see Me and live* (Exod. xxxiii. 20). As, then, the *only-begotten Son, Who is in the bosom of the Father* (Jn. i. 18), alone ever declared, or manifested Him to His creatures, so to Him God hath delegated the universal and ultimate judgment of mankind, that “as in our nature He performed all that was requisite to save us, as in our nature He was exalted to God’s right hand to rule and

all mankind. See Pearson *On the Creed*, Art. vii.; Butler’s *Analogy*, Bk. I. Ch. iii.

¹ See Barrow’s sermon *On the Circumstances of the Future Judgment*.

bless us, so He shall in our nature appear to judge us¹."

6. Because He is the Son of Man, therefore, is He decreed and determined by God to be our Judge (Jn. v. 27). For this high office He unites proprieties which could not be found in any other, even the highest archangel. For not only, as the Gospel records assure us, is He our Redeemer and endued with perfect equity of mind, and immutable love of right; not only has He the divine faculty of searching men's hearts, so that He knows all matters of fact that ever were, and can discern the right in every case; but He alone from experience of human life can possess that "exact temperament of affection toward men, which is requisite to the distribution of equal justice towards them, according to due measures of mercy and severity²."

7. **Summary.** This, then, is the sum of the second part of the Christian Faith, "wherein is contained the whole story of our redemption by Jesus Christ³," His Incarnation, His sufferings under Pontius Pilate, His Death, His Burial, His descent into Hades, His Resurrection on the third day, His ascent into heaven, His session at the right hand of God, His future coming to judge the quick and the dead⁴.

¹ Barrow's *Sermons*. Compare also Pearson *On the Creed*, Art. VII. "The Father, who is only God, and never took upon Him either the nature of man or angels, *judgeth no man* (and the same reason reacheth also to the Holy Ghost), *but hath committed all judgment to the Son*, and the reason why He hath committed it to Him is, *because He is*, not only *the Son of God*, and so truly God, but also *the Son of Man*, and so truly Man; *because He is that Son of Man* who suffered so much for the sons of men."

² Barrow.

³ Nowell's *Catechism*.

⁴ After the words *to judge both the quick and the dead*, the Nicene Creed adds the clause *Of Whose kingdom there shall be no end*, which is said to have been directed against

CHAPTER IX.

THE EIGHTH ARTICLE.

I believe in the Holy Ghost.

1. **I believe.** Having confessed our faith in God the Father, "Who hath made us and all the world," and in God the Son, "Who hath redeemed us and all mankind," we now proceed to confess our faith in God the Holy Ghost, "Who sanctifieth us and all the elect people of God." Before this Article we repeat again the first words of the Creed, *I believe*, because of the many particulars concerning the Son and His work of Redemption which have intervened.

2. **I believe in the Holy Ghost**¹, then, or Holy Spirit, is the Eighth Article of the Creed, or, as it is more fully expressed in the Nicene Creed, *I believe in the Holy Ghost, the Lord*² *and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets*³.

the opinion of those "who taught that, at the Day of Judgment, the Word would return into the bosom of the Father, whence He came forth, and cease to have a distinct personal subsistence, and by consequence a distinct personal reign." Heurtley, pp. 139, 140.

¹ From A.-S. *gást*, G. *geist*, i.e. "spirit," "breath," opposed to "body." Hence the expression in the Catechism "our ghostly enemy" = our "spiritual enemy."

² That is, *the Lord God and the Giver of Life*, τὸ Κύριον καὶ τὸ ζωοποιόν. These words were added to the Nicene Creed at the second General Council of Constantinople; see Pearson *On the Creed*, Art. viii., and the Notes.

³ Compare the statements in the Athanasian Creed, and the words of the Fifth Article, *The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.*

3. **The Holy Ghost a Person.** By these words we profess our belief that the Holy Ghost is "not a virtue, nor a gift, but a Person¹." And this may be proved from Scripture. For He is called by our blessed Lord *the Comforter*² (Jn. xiv. 26); He is said to *come* to men (Jn. xvi. 7), to *speak* to men (Acts x. 19, 20; xiii. 2), to *bid* men do things for Him (Acts xiii. 2, 4), to *give gifts* unto men (1 Cor. xii. 8—11), to *intercede* for men (Rom. viii. 26), to *love* men (Rom. xv. 30), to *be grieved* by the actions of men (Eph. iv. 30); and these expressions imply that He is a Person.

4. **And proceedeth from the Father and the Son.** Moreover while the Scriptures ever speak of the Son of God as *begotten* of the Father, so they speak of the Holy Ghost as *coming forth* or *proceeding* from the

¹ Pearson *On the Creed*, Art. viii.; Nicholson *On the Catechism*.

² Παράκλητος, *the Paraclete*. This word strictly denotes an Advocate, and in this sense it is used in 1 Jn. ii. 1, *We have an Advocate (παράκλητον) with the Father, Jesus Christ the righteous*. But as an advocate is one, who being summoned to the side of the accused or imperilled man, stands by to aid and encourage, so the word also means the Comforter, that is, the *Strengthener*, and *Supporter*, from the late Latin *comfortare* (Fr. *conforter* from *con* and *fortis* = strong) = to strengthen. The idea of *strengthening* and *supporting* has been lost sight of in the modern usage of the word, which now signifies to *console*. But when Wiclif first used the word, he intended it in the sense of strengthening or supporting. Thus he renders Phil. iv. 13, "I may alle thingis in him that *comfortith* me" = strengtheneth me. Again, he renders Isai. xli. 7, "and he *comfortide* hym with nailes, that it shoulde not be moved," where our present Version translates "and he fastened it with nails." Compare also Latimer's *Sermons*, p. 25: "Now cometh he forth and *comforteth* them, and teacheth them to be bold, and to play the men, and fight manfully. *My brethren, saith [the Apostle], be ye comforted, be ye strong.*" See Hare's *Mission of the Comforter*, pp. 521—527; *The Bible Word-Book*, p. 116.

Father and the Son. He proceeds from the Father, for He is called *the Spirit of the Father* (Mtt. x. 20), He is described as *sent by the Father* (Jn. xiv. 26), as *given by the Father* (Jn. xiv. 16), and in express words as *proceeding from the Father* (Jn. xv. 26). Again, He proceeds from the Son¹, for He is called *the Spirit of Christ* (Rom. viii. 9; Gal. iv. 6), He is described as *sent by the Son* (Jn. xv. 26), and as *given by the Son*² (Jn. xx. 22).

5. **Is God.** But while proceeding from the Father and the Son, He is “of one substance, majesty, and glory with Them, being Very and Eternal God³.” For the Scriptures ascribe to Him the attributes of Deity. He is eternal (Heb. ix. 14); He is omniscient (1 Cor. ii. 10); He is omnipotent (Lk. i. 35); He was associated with the Son in the act of Creation (Gen. i. 2); He *knoweth the deep things of God* (1 Cor. ii. 10, 11); to sin against Him is to sin against God (Acts v. 3, 4); and into His Name we are baptized (Mtt. xxviii. 19). Hence in the Nicene Creed is He truly termed “the Lord,” that is, “the Lord God.”

6. **The Giver of Life.** But in the same Creed He is called not only “the Lord,” but also the “Giver of Life.” For we read that at the creation of the world the Spirit of God *moved over the face of the waters* (Gen. i. 2), and awoke order out of chaos, and life out of death; and again at the New Creation of the world, when the Saviour rose triumphant from the tomb, He is said

¹ The words *Filioque*, “and from the Son,” are not in the Nicene Creed, but were gradually adopted in the West. They first appear in the acts of an assembly of Bishops at Braga, A.D. 412. Their use gave rise to the great schism between the East and the West, A.D. 1053; the Eastern Church refusing to use an expression which had not been sanctioned by a General Council. Bp Browne *On the Articles*; Hardwick's *Middle Ages*, pp. 195, 298, and the notes.

² See Pearson *On the Creed*.

³ Comp. Article v.

to have been *quickened by the Spirit* (1 Pet. iii. 18). Moreover, He is the Author and Giver of intellectual life. To Him is ascribed all supernatural wisdom and knowledge (Ex. xxxi. 3; 1 Cor. xii. 8); He in old times “spake by the prophets,” and as they were moved and inspired by Him, so they wrote (2 Pet. i. 21). He, on the day of Pentecost, came from heaven upon the Apostles, *like a rushing mighty wind* (Acts ii. 2), to teach them and to lead them into all truth, “giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations¹,” and He afterwards strengthened them and the Churches they founded with manifold gifts of grace, *as the word of wisdom, the word of knowledge, faith, healings, the working of miracles, prophecy, discerning of spirits, divers kinds of tongues, and the interpretation of tongues, dividing unto every man severally as He would* (1 Cor. xii. 6—11).

7. **The Spirit of Holiness.** And not only is He called the Giver of Life, but also the “Holy Spirit,” or the “Spirit of Holiness,” (Rom. i. 4). And since we are in ourselves unholy and impure, and without holiness no man shall see the Lord (Heb. xii. 14), He inspires us with holy desires, and prompts us to good counsels (Eph. v. 9); He creates in us the first dispositions towards truth and holiness (Gal. v. 22, 23); He prevents, i. e. goes before us, “that we may have a good will, and works with us when we have that good will²” (Rom. viii. 14); He renews us unto repentance (Heb. vi. 6);

¹ See the proper Preface in the Communion Service for Whitsunday. Some derive Whitsunday from the Teutonic forms *Pfingsten-tag* and *Whingsten*, i. e. Pentecost-day. Others derive it from *Wytsonday*, i. e. *wit* or *Wisdom*-day, in memory of the gift of wisdom bestowed on the Apostles. See Procter *On the Book of Common Prayer*, pp. 290, 291 and notes.

² Art. x. Cranmer's *Catechism*, Oxford Edition, p. 122.

and if we thwart not His gracious influences by wilful sin, He sanctifieth us and all the elect¹ people of God, i. e. all members of the Church of Christ.

8. **The Comforter.** But, lastly, as the Comforter or "Strengtheners," it is His Office to strengthen and sustain us in our doubts and difficulties, distresses and afflictions, to beget in us joy and peace in believing, to *help our infirmities*, and whereas *we know not what to pray for as we ought, to make*, as our Advocate, *intercession for us* (Rom. viii. 26). And as He is ever ready to shed forth His gracious influences within us, it is our duty to yield them a ready entrance and a kind welcome into our hearts; to hearken attentively to His voice speaking to us through our consciences²; to beware of *quenching* the Divine Light He kindles within us (1 Thess. v. 19), of *resisting* Him when He prompts us to pure thoughts and holy acts, of *grieving* Him when He would take up His abode in the temples of our souls (Eph. iv. 30); and by the steady use of every means of grace we ought to seek to foster His gracious work within us, that so He "may in all things direct and rule our hearts³."

¹ As under the Old Covenant the *whole* Jewish nation were *elected*, or *chosen*, to be God's peculiar people, to have the covenant and the promises (Deut. vii. 6, xxvi. 18, 19; Amos iii. 1, 2), so the Apostles teach that the *whole* Church, composed of both converted Jews and Gentiles, is His *elect*, or *chosen*, people, under the New Covenant (comp. Rom. i. 6, 7; 1 Cor. i. 24; Phil. i. 1; 1 Pet. ii. 9, 10, with Ex. xix. 5, 6). See Bp. Browne on the xviiith Article.

² Barrow's Sermon *On the Divinity of the Holy Ghost*; "It is through the whisperings of conscience that the Spirit speaks. If, then, men are willingly deaf to their consciences, they cannot hear the Spirit. If hearing, if being compelled to hear, the remonstrances of conscience, they nevertheless decide, and resolve, and determine to go against them; then they grieve, then they defy, then they do despite to the Spirit of God;" Paley's Sermon *On Spiritual Influence*, Part III.

³ Collect for the Nineteenth Sunday after Trinity.

CHAPTER X.

THE NINTH ARTICLE.

The Holy Catholic Church; the Communion of Saints.

PART I;

THE HOLY CATHOLIC CHURCH.

1. **The Church.** In the last Article we confessed our belief in the Holy Ghost, Whose special office it is "to sanctify us and all the elect people of God." The "elect people of God," as we have seen above¹, includes all members of the Church of Christ throughout the world. In the present Article, therefore, we naturally pass on to speak of the Church, the great sphere of the Spirit's operations, and which is here defined² to be "Holy" and "Catholic."

2. **Meaning of the Word.** The word which we have rendered "Church," i. e. *the Lord's House*³, is in

¹ See above, p. 56, note.

² And in the Nicene Creed, *Εἰς μίαν ἀγίαν καθολικὴν καὶ ἀποστολικὴν Ἐκκλησίαν* = *And in One Holy Catholic and Apostolic Church.*

³ From the Greek *κυριακή*, a feminine adjective, from *Κύριος*, the Lord, and *οικία*, a house. The word *Κυριακός* occurs in 1 Cor. xi. 20; Rev. i. 10. From *κυριακή* comes the German *kirche*, and the Scotch *kirk*. The presence of a Greek word in the vocabulary of our Anglo-Saxon forefathers has been thus explained. "While the Anglo-Saxons and other tribes of the Teutonic stock were almost universally converted through contact with the Latin Church in the Western provinces of the Roman Empire, or by its missionaries, some Goths on the Lower Danube had been brought at an earlier date to the knowledge of Christ by Greek missionaries from Constantinople; in this *κυριακή*, or 'church,' did, with certain other words, pass over from the Greek to the Gothic tongue; and these Goths, the first converted, and the first therefore with a Christian vocabulary, lent the word

the Greek language *Ecclesia*¹. This originally denoted an *assembly* of persons called out from among others by the voice of a herald, as e. g. at Athens, for the purpose of legislation. In the sense of an *assembly* or *congregation* it is often applied in the Old Testament to the Israelitish nation², which was "called out" by God from the rest of the world, to bear witness to His Unity, to preserve His laws, to keep alive the hope of Redemption, and to exhibit the pattern of a people living in righteousness and true godliness.

3. **Foundation of the Church.** Now, when our Lord declared His intention of building His Church (Mtt. xvi. 18, xviii. 17), He used this word *Ecclesia*³, in their turn to the other German tribes, among these to our Anglo-Saxon forefathers; and by this circuit it has come round from Constantinople to us." Trench's *Study of Words*, pp. 102, 103. Comp. "Thy Household, the Church," Collect for the Twenty-second Sunday after Trinity; "Thy Church and Household," Collect for the Fifth Sunday after Epiphany; 1 Tim. iii. 5; Heb. iii. 6.

¹ From ἐκ = *out* and καλέω = *I call*. Hence the French *église*.

² Hence the expressions so often occurring, *the congregation of Israel* (Ex. xii. 6; Num. xvi. 9), *the elders of the congregation* (Lev. iv. 15; Num. xvi. 2), *the Tabernacle of the congregation* (Lev. iv. 4; Ex. xxxv. 21), *the day of assembly or congregation* (Deut. ix. 10, xviii. 16). Hence St Stephen says of Moses that he was in the church (or congregation, ἐκκλησία) in the wilderness with the angel which spake to him in the Mount Sina (Acts vii. 38). Again, David says in Ps. xxii. 22 (quoted in Heb. ii. 12), *I will declare Thy name unto my brethren, in the midst of the church or congregation* (ἐν μέσῳ ἐκκλησίας) *will I sing praise unto Thee*. Again he says in Ps. xxvi. 12, *My foot standeth in an even place: in the congregations* (ἐκκλησίας) *will I bless the Lord*. Comp. also Ps. lxxviii. 26. The Hebrew עֲדָרָה is rendered in the Septuagint sometimes by the word ἐκκλησία, sometimes by συναγωγή, both being = *congregation*. In the xixth Article the Church is called a "Congregation of faithful men," Cœtus fidelium.

³ "As συναγωγή, synagogue, was the more frequent word

or *Congregation*, and in His last command to His Apostles bade them call members into it, not from one nation only like the Jews, but from the whole world (Mtt. xxviii. 19, 20). Accordingly, His Church was founded on the day of Pentecost through the preaching of the Apostle Peter after the descent of the Holy Ghost, and numbered *about three thousand souls* (Acts ii. 41).

4. **Spread of the Church.** Though small at first like *a grain of mustard seed*, to which Christ had compared it (Mtt. xiii. 31), the Church spread gradually from Jerusalem to Samaria and Galilee, and thence to the uttermost parts of the earth. As it spread, the word "Church" was naturally applied sometimes to the whole collective body of Christians, partakers of *one hope, one faith, and one baptism* (Eph. iv. 4, 5); sometimes to the community of Christians in a particular town or country, as at Jerusalem (Acts viii. 1), at Antioch (Acts xiii. 1), at Ephesus (Acts xx. 17), at Corinth (1 Cor. i. 2, comp. Rev. ii. iii.); sometimes to a single body of Christians meeting or living in a private house, as that of Aquila and Priscilla (Rom. xvi. 5), that of Nymphas (Col. iv. 15), or that of Philemon (Philem. 2).

5. **The Church**, then, spoken of in the Apostles' Creed is the collective Society¹, or Congregation of believers, which Christ first called out from the rest of the world by the preaching of His Apostles, of which He is the Head, having purchased it for Himself with His own Blood (Acts xx. 28); to which He is ever adding

for the congregation of the Jews; so perhaps our Lord and His Apostles adopted, by way of preference and for distinction's sake, the word *ἐκκλησία*, *church*, for the congregation of Christians." Bp Browne on the xixth Article.

¹ "The Church is always a visible *Society* of men." Hooker, *Ecc. Pol.* iii. i. 14.

such as shall be saved (Acts ii. 47); against which, by virtue of His all-sufficient promise, *the gates of hell shall not prevail* (Mtt. xvi. 18); and which “has been, now is, and hereafter shall be, so long as the sun and moon endure¹.”

6. **Holy.** Now the Church of Christ is called in the Creed Holy², not because every member of it is holy, for in this mortal life *the tares* will be ever mingled with *the wheat*³ (Mtt. xiii. 24—30), but for two chief reasons, first, in respect to its Author, and secondly, in respect to the object for which it was founded. It is Holy in respect to its Author, because it was founded by, is united to (Eph. v. 29—32), receives life from (Jn. xv. 5), is ruled by (Heb. iii. 6), and is the mystical Body of Christ, who is *the Holy One* (Mk. i. 24; Acts iii. 14). Again, it is Holy, in respect to the object for which it was founded, viz. to put down evil, to exhibit a pattern of, to beget and to increase in the world, *holiness* (1 Cor. i. 2; 2 Tim. i. 9), and to form a community of persons shewing forth the praises of Him, Who *hath*

¹ Pearson *On the Creed*, Art. ix.; Cranmer's *Catechism*, p. 124.

² In the Nicene Creed the Church is also called *one*, or united, for all its members have *one* God and Father (Eph. iv. 6), are sheep of *one* Fold under *one* Shepherd (Jn. x. 16), are all baptized into *one* Spirit (1 Cor. xii. 13), and have all *one* Faith and *one* Hope of their calling (Eph. iv. 4—5). See Barrow *On the Unity of the Church*. In the same Creed it is called *Apostolic*, as being “built on the foundation of the Apostles and Prophets, Jesus Christ Himself being the Head Corner Stone,” and as continuing stedfastly in the doctrine of the Apostles. See Acts ii. 42; Eph. ii. 20; and the Collect for SS. Simon and Jude's Day.

³ Our Lord also compares it to a Threshing Floor containing Grain and Chaff (Mtt. iii. 12); to a Fold with Sheep and Goats in it (Mtt. xxv. 32); to a Net enclosing good and bad Fish (Mtt. xiii. 47, 48); to a Vine with fruitful and unfruitful Branches (Jn. xv. 1—6).

called them out of darkness into His marvellous light (1 Pet. ii. 9).

7. **Catholic.** But in the Creed the Church is called not only "Holy" but also "Catholic¹." This term, indeed, is nowhere to be found in Scripture, but, as used by early Christian writers, it denotes "universal," i. e. "extending to all mankind²." This the Jewish Church was not. It consisted only of one nation. Its sacrifices could be offered only in one temple, and in one place, Jerusalem. But our blessed Lord bade His Apostles *go into all the world* (Mk. xvi. 15), and gather into His Church from *every kindred and tongue and people* (Rev. v. 9; comp. Acts x. 34, 35). Wherever, therefore, there is "a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments duly administered according to Christ's ordinance³," there is a Branch of the one "Catholic," or "Universal" Church, of which He is the Head, and which He intended should not be limited to one people, or confined to one nation, but should "be disseminated through all nations, extended to all places, propagated to all ages⁴."

¹ From the Greek adjective καθολικός = *universal*, which is derived from the adverb καθόλου = *throughout*, and that from κατά and ὅλος = *whole*.

² "And I believe that this holy Church is Catholic, that is to say that it cannot be coerced or restrained within the limits or bonds of any one town, city, province, region, or country; but that it is dispersed and spreads universally throughout the whole world." The Bishops' Book, Oxf. Ed. p. 54.

³ Art. XIX. "As the main body of the sea being one, yet within divers precincts hath divers names; so the Catholic Church is in like sort divided into a number of distinct Societies, every one of which is termed a Church within itself." Hooker, *E. P.* III. i. 14.

⁴ See Pearson *On the Creed*, Art. IX. Hence the Church may be said to be Catholic in respect of *time* as well as of *place*.

8. **The Church Militant.** By the nature of the case, then, so long as we live a mortal life, “the holiness of the Church is not yet full and perfectly finished.” The Society of Christians, scattered over the world, forms a “Church Militant,” whose mission is to be always in arms against sin and wickedness. But at the Last Day it shall be a Church Triumphant, “clothed with innocency and holiness, full and perfectly finished, as with a snowy white and most pure garment¹,” and Christ, Who purchased it with His own Blood, shall *present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing* (Eph. v. 25—27).

PART II;

THE COMMUNION OF SAINTS.

1. **The First** of the four great privileges of the Christian Church is *The Communion of Saints*, and though this clause was one of the latest additions to the Western Creed, yet it is “in no way inferior in relation to the certainty of the truth thereof².”

2. **Saints.** The word “saints³” or “holy persons” is often applied in the New Testament to the whole body of baptized Christians in a city or district, just as the Israelites are frequently called by the prophets a “holy nation⁴,” that is, a people separated from

¹ Nowell's *Catechism*; Wordsworth's *Theophilus Anglicanus*, p. 14.

² Pearson *On the Creed*, Art. x.; Heurtley, p. 145.

³ Sanciti, contracted into sancti = *set apart*.

⁴ “The penmen of the Old Testament do often speak of the people of Israel as of an holy nation, and God doth speak unto them as to a people holy unto Himself; because He had chosen them out of all nations of the world, and appropriated them to Himself. Although, therefore, most of that nation were rebellious to Him which called them,

the rest of the world and dedicated to God's service. Thus we read of the Apostle Peter passing through all quarters, and coming down to *the saints which dwelt at Lydda* (Acts ix. 32). Thus the Apostle Paul speaks of the collection *for the poor saints at Jerusalem* (Rom. xv. 26), and writes to *all the saints in Achaia* (2 Cor. i. 1), to *all the saints in Christ Jesus at Philippi* (Phil. i. 1), to *the saints at Ephesus* (Eph. i. 1). Thus too the Apostle Jude speaks of the *faith once delivered unto the saints* (Jude, 3). In each of these places the term is applied to all who profess the name of Christ, and who are therefore called to walk in holiness. But as they were not *all Israel, which were of Israel* (Rom. ix. 6), and as *not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of the Father Which is in heaven* (Mtt. vii. 21), so the term "saints" is also applied in a more restricted sense to such as knowing that *God hath called them unto holiness* (1 Thes. iv. 7), seek, so far as is possible in this mortal life, to live up to their high vocation, and to be holy even as *He Who hath called them is holy* (1 Pet. i. 15).

3. **The Communion of Saints.** Now the true members of the Church "militant here in earth," may be, and are, scattered and sundered from one another by divers and far distant times and places. But "in what nation soever, or in what land soever they be¹," we believe that they have *communion or fellowship* with the Father, with the Son², with the Holy

and void of all true inherent and actual sanctity; yet because they were all in that matter separated, they were all, as to that separation, called *holy*." Pearson *On the Creed*.

¹ Nowell's *Catechism*; Cranmer's *Catechism*, p. 124.

² 1 Jn. i. 3, *And truly our fellowship is with the Father, and with His Son Jesus Christ*. Comp. also Jn. xiv. 23, *If a man love Me, he will keep My words; and My Father will*

Ghost¹, and with the Holy Angels², who take delight in ministering for their benefit (Heb. i. 14). Again, we believe that, however scattered and sundered they may be now, they are knit together in communion and fellowship³ one with another. They are all members incorporate in the same mystical Body, they are all united to the same Head (Eph. iv. 15, 16), and they have all one Faith, one Baptism, and one Hope of their calling⁴.

4. **The Saints departed.** But the term "Saints" also includes those who have departed this life in the true faith and fear of God, and who having *finished their course* (2 Tim. iv. 7), have been "delivered from the burden of the flesh, and are in joy and felicity⁵." Now the author of the Epistle to the Hebrews says to the believers, to whom he was writing, that they were *come to the General Assembly and Church of the first-born, which are enrolled in Heaven, . . . and to the spirits of just men made perfect* (Heb. xii. 23. marg.). Hence we infer that the communion and fellowship,

love him, and We will come unto him, and make Our abode with him. Compare also Jn. xvii. 20–23; 1 Cor. i. 9; Rom. vi. 3–8.

¹ *The communion of the Holy Ghost be with you all,* 2 Cor. xiii. 14. Comp. Phil. ii. 1.

² Comp. Heb. xii. 22, *But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of Angels.* Compare also Mtt. xviii. 10, and the Collect for St Michael's Day. "Of angels we are not to consider only what they are and do in regard of their own being, but that also which concerneth them as they are linked into a kind of corporation amongst themselves, and of society or fellowship with men." Hooker, *E. P.* i. iv. 2.

³ See the Collect for All Saints' Day, and the Prayer in the Post-Communion Service.

⁴ *There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism* (Eph. iv. 4, 5).

⁵ See the Prayer in the Burial Service.

which the members of the Church have with their common Lord and with one another¹, is not broken up by the death of any. Death, which is no more than the separation of the soul from the body, does not separate the departed from the love of God (Rom. viii. 39), *unto Whom all live* (Lk. xx. 38), or from the love of Christ, Who does not cease to be their Head, because they are removed from our sight. As we have communion with the Father, and the Son, so have they; as we look earnestly *for the adoption, to wit, the redemption of our body* (Rom. viii. 23), so do they, fellow-members of the same mystical Body, long for the time when God's final Victory shall be revealed (Rev. vi. 9, 10), when we and they shall "have our perfect consummation and bliss in God's eternal and everlasting glory²."

CHAPTER XI.

THE TENTH ARTICLE.

The Forgiveness of Sins.

I. The Second great privilege of the Church is the *Forgiveness of Sins*; and this Article occurs with hardly any variation in all the Creeds³.

¹ The earliest writers who mention this Article of the Creed especially "understood it of the Communion which the saints on earth have with the saints departed," Heurtley, p. 146; Pearson *On the Creed*, Art. ix. note.

² See the Collect in the Burial Service, the Prayer for the Church Militant, and the Collect for All Saints' Day. Hence our Church has appointed special days for the commemoration of the saints of God, of which Hooker has said that "they are the splendour and outward dignity of our religion, forcible witnesses of ancient truth, provocations to the exercise of all piety, shadows of our endless felicity in heaven, on earth everlasting records and memorials." *Eccl. Pol.* v. lxxi. 11.

³ Heurtley, p. 146. The Nicene Creed mentions Baptism as the Sacrament of Remission.

2. **Sin.** A mournful catalogue of words, based on a great variety of images, is employed in Scripture to describe the state of sinfulness which man inherits from his birth. Sometimes it is set forth as the missing of a mark or aim¹; sometimes as the transgressing² of a line; sometimes as disobedience to a voice³; sometimes as ignorance⁴ of what we ought to have done; sometimes as a defeat or discomfiture⁵; sometimes as a debt⁶; sometimes as disobedience to law⁷. The last figure is employed in the most general definition of sin given in the New Testament, viz. *Sin is transgression of law* (1 Jn. iii. 4)⁸.

3. **The Guilt of Sin.** For "whatsoever is done by man, or is in man, having any contrariety or opposition to the Law of God, is sin⁹." This Law was first broken by Adam, by whom *sin entered into the world, and*

¹ Ἀμαρτία or ἀμάρτημα. Comp. Hom. *Il.* v. 287; ix. 501.

² Παράβασις, from παραβαίνω = to transgress. Compare Cicero, *Peccare est tanquam transilire lineam*. The word occurs seven times in the N. T., and is twice applied to Adam's fall, Rom. v. 14, 1 Tim. ii. 14.

³ Παρακοή, from παρακούειν = (1) to hear beside, (2) to hear carelessly, (3) to take no heed of. The word occurs three times, Rom. v. 19, 2 Cor. x. 6, Heb. ii. 2.

⁴ Ἀγνόημα which occurs once, Heb. ix. 7.

⁵ Ἡττημα (Rom. xi. 12, 1 Cor. vi. 7), from ἡττᾶσθαι = to be worsted, discomfited, because, as Gerhard says, "a sinner yields to, is worsted by, the temptations of the flesh and of Satan." Compare the Latin *delictum*. Trench's *N. T. Synonyms*, p. 237, 2nd edit.

⁶ Ὁφείλημα from ὀφείλειν = to owe. Thus it occurs in Mtt. vi. 12, *Forgive us our debts as we forgive our debtors*.

⁷ Ἀνομία from ἀ not and νόμος = a law. The word occurs fourteen times in the N. T., and is generally translated in the E. V. by *iniquity* (Mtt. vii. 23, Rom. vi. 19, Heb. x. 17); once, by *unrighteousness* (2 Cor. vi. 14); and once, by *transgression of the law* (1 Jn. iii. 4): Trench's *Synonyms*, p. 232.

⁸ See Alford *in loc.*

⁹ Pearson *On the Creed*, Art. x.

death by sin (Rom. v. 12). Hence "the fault and corruption of the Nature of every man¹," who is the offspring of Adam, whereby he is inclined to act contrary to the law of God, is called *original sin*, and every yielding to this corrupt inclination, whether in thought, word, or deed, is *actual sin*. Now sin not only involves a breach of the Law, but brings guilt upon the soul, and even its visible results are often of the most disastrous description. Of its ultimate and invisible consequences, however, experience can tell us nothing. But what the human conscience has more or less certainly anticipated², Revelation confirms, when it declares that *the wages of sin is death* (Rom. vi. 23; Jas. i. 15).

4. **The Forgiveness of Sin.** Now as experience testifies that mere sorrow and regret avail not to arrest the visible consequences of sin³, so Revelation testifies that repentance alone, and by itself, cannot arrest its ultimate consequences. But what man's unaided efforts cannot do, that it declares⁴ God in His infinite mercy has done for him. *The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord* (Rom. vi. 23). For the Only-begotten Son of God,

¹ See the Ninth Article of the Church of England.

² Compare the language of Socrates in Plato's *Gorgias*, 524 E, and in the *Republic*, ix. 579 D; also the words of Tacitus respecting Tiberius, *An.* vi. 6, and Cicero, *Off.* iii. 21.

³ See Butler's *Analogy*, Pt. II. ch. v.

⁴ "In this darkness, or this light of nature, call it which you please, Revelation comes in; confirms every doubting fear which could enter into the heart of man, concerning the future unprevented consequence of wickedness,"...but teaches us that God has mercifully "interposed in such a manner as was necessary and effectual to prevent that execution of justice upon sinners which God had appointed should otherwise have been executed upon them." Butler's *Analogy*, Pt. II. ch. v. 5; comp. also Secker's *Lectures on the Catechism*, i. 239.

Whose very name JESUS testifies that He came *to save us from our sins*¹, and Who Himself was without sin, *holy, harmless, and undefiled* (Heb. vii. 26), for us men and for our salvation came down from heaven², took upon Him our nature, and therein lived a life of spotless obedience to His Father, and yielded up *His life a ransom for many* (Mtt. xx. 28). He, Who knew no sin, became a sin-offering for us (2 Cor. v. 21), *bare our sins in His Own Body on the tree* (1 Pet. ii. 24), and on the altar of His Cross made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, not only for original guilt, but for all actual sins of men³.

5. **Means and Conditions.** The Forgiveness of sins, then, is a free gift, which Christ, as our Paschal Lamb⁴, purchased for us by His meritorious Cross and Passion, and which He commanded should be *preached among all nations in His Name* (Lk. xxiv. 47). All the reasons why His sufferings had this efficacy we cannot tell, but it is our wisdom thankfully to accept so great a benefit, and without disputing how it was procured on the part of our Redeemer⁵, to enquire what are the

¹ See above, p. 24.

² Nicene Creed.

³ See the Prayer of Consecration in the Communion Office, and the Second, Tenth, and Thirty-first Articles. The three great circles of images, which the Scriptures employ, when they represent to us the purport of the death of Christ, are (1) *a sin-offering or propitiation* (ἱλασμός, 1 Jn. ii. 2, iv. 10), (2) *reconciliation with an offended friend* (καταλλαγή = atonement, i.e. at-one-ment, Rom. v. 11, xi. 15; 2 Cor. v. 18, 19), (3) *redemption from slavery* (ἀπολύτρωσις, Rom. iii. 24; Eph. i. 7; Col. i. 14). See Grotii *Defensio Fidei Cath.*; *de Satisfactione Christi*, Chap. i.; Trench's *N. T. Synonyms*, p. 276, 2nd edition.

⁴ 1 Cor. v. 7; compare the Proper Preface in the Communion Office for Easter Day.

⁵ See Butler's *Analogy*, Part II. ch. v., where he declares it to be the doctrine of the Gospel that our Blessed

means whereby, and the conditions on which it is offered to us. Now the means are (1) *Baptism*, wherein the promise of forgiveness is signed and sealed to us¹; (2) *Prayer*, in answer to which God has appointed forgiveness² at any time when it is sincerely sought; (3) *the Absolution of the Church*³, which God has "given power and commandment to His ministers to declare and pronounce to His people;" (4) *the Sacrament of the Lord's Supper*, wherein we personally apply to ourselves the benefit of Christ's meritorious Cross and Passion. The conditions, on which we receive this inestimable

Lord (1) rendered repentance of the efficacy which it is by what He did and suffered for us; (2) obtained for us the benefit of having it accepted unto eternal life; (3) put us into a capacity of salvation.

¹ Hence in the Nicene Creed we say we believe *in one Baptism for the remission of sins*, even as St Peter on the day of Pentecost bade the first Christians be baptized in the Name of Jesus Christ *for the remission of sins* (Acts ii. 38), and Ananias bade the repentant Saul *arise and be baptized, and wash away his sins, calling on the name of the Lord* (Acts xxii. 16; comp. Acts x. 42—48; Eph. v. 25, 26, and the Baptismal Service). See Pearson *On the Creed*; Secker's *Lectures on the Catechism*, i. 242.

² Hence, in the Lord's Prayer, the Saviour has bidden us pray, *Forgive us our trespasses as we forgive them that trespass against us* (Mtt. vi. 12; Lk. xi. 4), thereby teaching us that "as we through the frailty of our nature are always subject unto sin, so we should always exercise the acts of repentance, and for ever seek the favour of God." Pearson *On the Creed*, Art. x. "*Propter omnia peccata Baptismus inventus est; propter levia, sine quibus esse non possumus, oratio inventa. Quid habet oratio? Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Semel abluimur Baptismate, quotidie abluimur oratione.*" S. Aug. *Serm. ad Catechumenos*.

³ Comp. Jn. xx. 22, 23; Mtt. xvi. 19; the Church of England has three forms of Absolution: (1) in the daily Morning and Evening Service, (2) in the Communion Service, (3) in the Visitation of the Sick; but they all presuppose Confession, Repentance, and Faith.

benefit, are (1) that we sincerely *repent* us of our sins (Acts iii. 19), (2) that we *confess* them (1 Jn. i. 9), (3) that we *believe* that God is *faithful and just to forgive them, and to cleanse us from all unrighteousness* (1 Jn. i. 9; Rom. iii. 25).

CHAPTER XII.

THE ELEVENTH ARTICLE.

The Resurrection of the Body.

1. **The Eleventh Article** of the Creed treats of *the Resurrection of the Body*¹, and fitly follows the preceding Article, as a third privilege of the Church and work of the Spirit.

2. **Even in the Old Testament** we find hopes expressed of a Resurrection. Thus Job says, *I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God* (Job xix. 25, 26). Again, Isaiah prophesies, *Thy dead men shall live, together with My dead Body shall they arise* (Isai. xxvi. 19), and Daniel says yet more plainly, *Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt* (Dan. xii. 2). The Sadducees, indeed, in the time of our Lord, denied the

¹ In the Creed of the Church of Aquileia this Article was entitled *The Resurrection of this flesh*. In the *Prymer* of A.D. 1538 it is expressed *The resurrection of the fleisch*. But in the *Necessary Doctrine and Erudition for any Christian Man*, A.D. 1543, this was altered to its present form, while the ancient formula still remains in the *Baptismal Creed* and the *Visitation of the Sick*. See Heurtley, pp. 100, 101.

doctrine, as they also denied the existence of angels and spirits; but Martha without doubt expressed the hopes of her age, when she said of her brother Lazarus, *I know that he shall rise again in the resurrection at the last day* (Jn. xi. 24).

3. But the New Testament fully reveals what is only partially anticipated in the Old. *Marvel not at this*, said our Lord to the Jews, *for the hour is coming in the which all that are in the graves shall hear the Voice of the Son of God, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation* (Jn. v. 25, 28, 29). And when the Sadducees brought forward certain coarse objections to the doctrine, He declared that *they erred, not knowing the Scriptures, nor the power of God*, for a resurrection was implied in the very name whereby God was pleased to reveal Himself, when He said, *I am the God of Abraham, and the God of Isaac, and the God of Jacob*¹ (Ex. iii. 6); *He was not the God of the dead, but of the living* (Mtt. xxii. 32).

4. Pledges of a Resurrection. Not only, however, did He thus distinctly declare that there will be a resurrection, but He was pleased on more than one occasion to give proofs² of its possibility. Thus in the

¹ The Eternal I AM calls Himself their God, therefore they will exist for ever. "Abraham, Isaac, and Jacob had not received the promises which they expected, and therefore God after their death desiring still to be called their God, He thereby acknowledgeth that He had a blessing and reward for them still, and consequently that He will raise them to another life, in which they may receive it." Pearson *On the Creed*, Art. xi.

² Even as proofs had been given in Old Testament times: for we read there of the restoration to life,

(a) Of the dead child of the widow of Zarephath (1 Kings xvii. 22);

death-chamber He restored to life the daughter of Jairus¹; on the way to the grave He raised the son of the widow of Nain²; and four days after death He called forth Lazarus from the tomb³. But the most signal instance was His own glorious conquest of death, when He arose triumphant from the grave, and *shewed Himself alive after His passion by many infallible proofs*⁴ (Acts i. 3).

5. **The Resurrection of Christ.** And His Resurrection is the pledge and earnest of the resurrection of humanity⁵. For as by virtue of our union with the first Adam we all die, even so by our union with the Second Adam *shall we all be made alive. But every man in his own order*⁶; Christ, the first fruits, is risen; hereafter shall rise all *they that are Christ's at His coming*

(b) Of the child of the Shunammite woman (2 Kings iv. 32—37);

(c) Of the dead man who was cast into the grave of Elisha (2 Kings xiii. 21).

¹ Mtt. ix. 18—26; Mk. v. 22—43; Lk. viii. 41—56.

² Lk. vii. 12—15.

³ Jn. xi. 39—44. We have also in the New Testament the instance of Tabitha or Dorcas (Acts ix. 36—43).

⁴ See above, p. 37 and the notes. Observe the importance which St Paul attaches to *the historical proofs* of the Resurrection of Jesus Christ. *Illustrations* of the doctrine we may trace (1) in the resurrection of Spring from the icy sepulchre of Winter, (2) in the caterpillar passing into the butterfly, (3) in the uprising of the seed sown. See Pearson, on Art. xi. (1 Cor. xv. 36—39.)

⁵ This was partially fulfilled when from the graves which opened at His death many *bodies of the saints which slept arose and came out of their graves, after His resurrection, and went into the Holy City, and appeared unto many* (Mtt. xxvii. 52, 53).

⁶ Or, rather, “troop” or “rank,” as in an army, ἐν τῷ ὁσῷ τῶν στρατιῶν, 1 Cor. xv. 23, “as though the scene were presented of troop after troop appearing after their victorious general.” Stanley *On the Corinthians*; and Barrow’s *Sermon On the Resurrection*.

(1 Cor. xv. 22, 23); for *if we believe¹ that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him* (1 Thess. iv. 14).

6. **The Resurrection of the Body.** And not only is His resurrection a pledge of our resurrection, but it also enables us to understand in some measure what is meant by a resurrection *of the body*. For while the intonations of His voice, and the marks in His hands and feet proved that the Body wherewith He rose, was the same Body in which He had died, yet there were not wanting proofs that it had undergone marvellous change. The risen Saviour was no longer subject to laws of time and space. He comes we know not whence. He goes we know not whither. Now He stands in the midst of the Apostles (Jn. xx. 19). Now He vanishes out of their sight (Lk. xxiv. 31); and at length He is received up into heaven² (Acts i. 9). So shall it be at the resurrection of the dead. The bodies with which they shall rise shall so far be the same bodies, that every one shall have properly his own, and be truly the same person he was before³. But these bodies will be very

¹ "There is no shadow of uncertainty intended in the expression *if we believe*. It denotes, as surely as it is a primary article of our Creed, that the Saviour first died, and then rose. The Resurrection of Christians is as sure as the resurrection of Christ." Vaughan on 1 Thess. iv. 14.

² "The Resurrection is not like any one of the recorded miracles of raising from the dead. It is not a restoration to the old life, to its wants, to its inevitable close, but the revelation of a new life, foreshadowing new powers of action and a new mode of being. It is not like any of the fabled apotheoses of the friends of the gods...it is the consecration of a restored and perfect manhood...The Body, which was recognised as essentially the same Body, had yet undergone some marvellous change, of which we can gain a faint idea by what is directly recorded of its manifestations." Westcott *On the Resurrection*, 154—160.

³ Archbishop Secker *On the Catechism*, Vol. i. 271.

different from our present bodies¹. *Sown in corruption, they shall be raised in incorruption; sown in dishonour, they shall be raised in glory; sown in weakness, they shall be raised in power; sown natural bodies, they shall be raised spiritual bodies* (1 Cor. xv. 42—44); and, invested with new attributes and new properties, they shall be like unto Christ's glorious Body, according to the mighty *working whereby God is able even to subdue all things unto Himself*² (Phil. iii. 21).

CHAPTER XIII.

THE TWELFTH ARTICLE.

The Life Everlasting. Amen.

1. **The Fourth** of our great privileges as members of the Church, is *the Life Everlasting*. This Article of the Creed³ is to be taken in close connection with the one preceding. For as we believe that there shall be a resurrection of the dead, so we believe that the dead shall rise to life, and that this life will be everlasting.

2. **Everlasting Life**. True, indeed, it is that all shall rise again; *they that have done good, unto the resurrection of life; and they that have done evil,*

¹ The Apostle's analogy of the Seed-corn enables us in a measure to understand this. The grain of wheat, after being apparently destroyed, rises again, and the body with which it is raised may be called *its own body*. But still it is a new body, it is the old life reappearing in a higher form, with stem, and leaves, and fruit, &c. Robertson's *Lectures on Corinthians*.

² See the Service for the Burial of the Dead.

³ Wanting in some of the early Creeds, the Twelfth Article "can hardly be said to have been established in the Western formularies till the middle of the seventh century." Heurtley, p. 151.

to the resurrection of condemnation (Jn. v. 29). But in this Article are specially set forth "the most large gifts which God will give to them that be His¹," and who depart hence "in His true faith and fear²."

3. **Present.** In one sense everlasting life may be regarded as a present gift, and as having its commencement on earth. For our Blessed Lord says, *This is life eternal, to know the only true God, and Jesus Christ Whom He has sent* (Jn. xvii. 3). Again, He saith, *He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life*³ (Jn. v. 24); and this life He imparts through the grace of the Holy Ghost.

4. **Future.** But though begun on earth, everlasting life in all its fulness is a future gift, and will be only then perfectly realized, when it shall be shared by the whole being of man, body, soul, and spirit, in the day of his complete redemption. Respecting the nature of this life, Revelation gives no exact or particular account, and that probably because our finite faculties are not capable of receiving it⁴, for, as the Apostle

¹ Nowell's *Catechism*; see also Nicholson *On the Catechism*, p. 86, smaller Edn.

² See the Prayer for the Church Militant in the Communion Service.

³ Compare also Jn. iii. 36, vi. 47. Hence we say in the second Collect in the Morning Prayer, that "our eternal life standeth," i.e. "consisteth, in the knowledge of God;" and in the Collect for St Philip and St James's Day, that "truly to know God is everlasting life."

⁴ See Secker *On the Catechism*, Vol. i. p. 270. "Our Confession of faith ends in that which is the end of our faith, our everlasting salvation or eternal life. Of which all that we can say is but stammering, and all our knowledge and conceiting of it but ignorance in regard of what it is; yet so much we know or may know of it, as, if we knew aright, would certainly draw us more into the desire and pursuit of it." Abp. Leighton *On the Creed*.

Paul says¹, *Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him*² (1 Cor. ii. 9). Still some ideas are given us respecting "the life of the world to come³," and that (1) negatively and (2) positively⁴, telling us what it will not and what it will have.

5. **Negatively.** In *the new heaven*, then, and *the new earth* (Rev. xxi. 1), we learn that there shall be neither *hunger*⁵, nor *thirst*, nor *night*⁶, nor *pain*, nor *sorrow*, nor *death*⁷. All that makes this life full of misery and trouble, of care and anxiety, shall be done away; for *God will wipe away all tears from every eye, and will make all things new* (Rev. xxi. 4, 5).

6. **Positively.** But Revelation also tells us something of what the life of the world to come will have. And we gather that not only will there be an absence of all painful toil, all distressing anxiety, all overwhelming sorrow, but the future life will be a state of *rest*⁸, and *peace*⁹, and *joy*¹⁰. Again, St Paul informs us, that our vile bodies¹¹ will be fashioned *like unto Christ's*

¹ Quoting Isaiah lxiv. 4.

² Compare the Collect for the Sixth Sunday after Trinity.

³ As this Article is expressed in the Nicene Creed.

⁴ Nicholson *On the Catechism*, p. 86.

⁵ Rev. vii. 16, and compare Isai. xlix. 10.

⁶ Rev. xxii. 5, *There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; comp. Rev. xxi. 23, 25.*

⁷ Rev. xxi. 4. The word for *pain* in the original also denotes *excessive toil, exhausting labour*, which also will have passed away. 1 Cor. xv. 26; comp. Isaiah xxxv. 10.

⁸ Or *Sabbath-keeping*, Heb. iv. 9.

⁹ Isaiah lvii. 2.

¹⁰ Mtt. xxv. 21, *Enter thou into the joy of thy Lord.*

¹¹ More literally, *the body of our humiliation*, τὸ σῶμα τῆς ταπεινώσεως ἡμῶν.

glorious Body (Phil. iii. 21), which at His transfiguration *shone as the sun, and was white as the light* (Mtt. xvii. 2); St John tells us that *it doth not yet appear what we shall be, but we know that when He* (i.e. Christ) *shall be manifested, we shall be like Him, for we shall see Him as He is* (1 Jn. iii. 2)¹; and our Lord declares that we shall be *as the Angels of God in heaven* (Mtt. xxii. 30). These words, whatever they may denote in all their depth and fulness², at least imply, that, freed from all tendency to decay and disorder, our bodies will become fitting instruments for the noblest exertions, that our faculties will be infinitely exalted, and our understandings raised to their utmost capacities³; and that in a state of never-ending felicity, and ever-increasing progress and improvement⁴, we shall be employed in executing the will of Him in Whom *we live, and move, and have our being* (Acts xvii. 28).

¹ Οἶδαμεν δὲ ὅτι ἐὰν φανερωθῇ (i.e. Christ, comp. 1 Jn. iii. 5, 8), ὁμοιοὶ αὐτῷ ἐσόμεθα (comp. Col. iii. 4), ὅτι ὁψόμεθα αὐτὸν καθὼς ἔστι, i.e. *as He is* in all the fulness of His grace and glory. "Videbimus Eum sicuti est. Jam illud attendite quid vocatur est. Nostis quid vocatur. Est quod vocatur, et non solum vocatur, sed vere est, incommutabile est; semper manet, mutari nescit, nulla ex parte corrumpitur: nec proficit, quia perfectum est; nec deficit, quia æternum est." S. Aug. in *Ep. Joan. Tract.* iv. 5.

² "Ergo visuri sumus quamdam visionem, fratres, quam nec oculus vidit, nec auris audivit, nec in cor hominis ascendit: visionem quamdam, visionem præcellentem omnes pulchritudines terrenas, auri, argenti, nemorum atque camporum, pulchritudinem maris et aëris, pulchritudinem solis et lunæ, pulchritudinem stellarum, pulchritudinem Angelorum, omnia superantem; quia ex ipsa pulchra sunt omnia." S. Aug. *Tract. in Ep. Joan.* iv. 5.

³ St Paul tells us that we shall *know even as we are known by God*, 1 Cor. xiii. 12; see Secker's *Lectures on the Catechism*.

⁴ See Whately's *Lectures on the Doctrine of a Future State*; and Isaac Taylor's *Physical Theory of Another Life*.

7. **Amen.** Such are some of “the good things passing man’s understanding, which God hath prepared for them that love Him¹,” and to this, and so to all the other Articles of the Creed, we reiterate our assent by solemnly adding, *Amen*, i. e. *So be it*².

¹ See the Collect for the Sixth Sunday after Trinity.

² So ends the Creed in the Prymer of A.D. 1538, and an English Creed, circ. A.D. 1400. One of the xvth century concludes, *So mote it be, Amen*. See Heurtley, p. 99.

PART III.

THE COMMANDMENTS.

QUESTION. You said, that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be?—ANSWER. Ten.

QUESTION. Which be they?—ANSWER. *The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.*

I. *Thou shalt have none other gods but me.*

II. *Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.*

III. *Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.*

IV. *Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.*

V. *Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.*

VI. *Thou shalt do no murder.*

VII. *Thou shalt not commit adultery.*

VIII. *Thou shalt not steal.*

IX. *Thou shalt not bear false witness against thy neighbour.*

X. *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.*

QUESTION. What dost thou chiefly learn by these commandments?—ANSWER. *I learn two things: my duty towards God, and my duty towards my Neighbour.*

QUESTION. What is thy duty towards God?—ANSWER. *My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength: to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.*

QUESTION. What is thy duty towards thy Neighbour? ANSWER. *My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the Queen, and all that are put in authority under her: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt nobody by word nor deed: To be true and just in all my dealing: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.*

INTRODUCTION.

1. **The Ten Commandments.** Of the three vows made at our Baptism, the third, as we have already seen¹, is that of *Obedience, or to keep God's holy will and commandments, and walk in the same all the days of our life.* We have also seen that these Commandments are Ten in number, that they were given to the Israelites by God Himself, under circumstances of peculiar solemnity, that as containing the Moral Law they were not done away by our Lord, and

¹ See above, p. 18.

that "from obedience to them no Christian man whatsoever is free¹."

2. **Their Division.** When first given to Moses they were written on two tables of stone² (Ex. xxxii. 15, 16), and were long preserved in the Ark (Deut. x. 5)³. How many Commandments were written on each Table is not certain. Some think Five were written on each⁴; others hold that Three were written on one and Seven on the other. Others, again, as is apparently the case in the Church Catechism, distribute them into Four and Six⁵. According to this division the First Table teaches us our *Duty towards God*⁶, and the Second our *Duty towards our neighbour*.

3. **The Lord thy God.** To remind us, moreover, that the Ten Commandments are binding upon us, the preface to them contained in the twentieth Chapter of Exodus is also rehearsed in the Catechism⁷. For in answer to the question, *How many Commandments are there?* we reply, *Ten*; and in answer to the further

¹ See above, p. 20, and the note.

² And on both their sides, on the one side and on the other were they written (Ex. xxxii. 15). "We know not their form or size. But we know the hard, imperishable granite out of which they were hewn; we know its red hue; the style of the engraving must have been such as can be still discerned in the Desert Inscriptions." Stanley's *Jewish Church*, Pt. I. p. 175.

³ Comp. 1 Kings viii. 1, 9; Heb. ix. 4. Hence it was called the *Ark of Testimony* (Numb. iv. 5).

⁴ See Smith's *Dictionary of the Bible*, Art. *Ten Commandments*.

⁵ See Nowell's *Catechism*.

⁶ And thus in effect our Lord divides them, see Mt. xxii. 37—40.

⁷ It is to be observed that the translation of the Decalogue used in the Communion Service, and in the Catechism, is not that of our present Version, but that of the Great Bible, A.D. 1539—40.

question, *Which be they?* we say, *The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, Who brought thee out of the land of Egypt, out of the house of bondage.*

4. **Typical condition of the Israelites.** For the circumstances of the Israelites at the time of the delivery of these Commandments were typical of our condition now (1 Cor. x. 6—11), and the grounds on which obedience to them was demanded of the chosen Nation, in a still deeper sense apply to all Christians. Thus, had the Israelites been set free, by a mighty Hand and a stretched-out Arm, from low and degrading bondage in Egypt? We have been delivered by the same infinite mercy, from a still worse thralldom, even that of sin, death, and Satan¹. Had God made a solemn Covenant with the Israelites? He has made us partakers of a new and better Covenant². Had they been *baptized unto*³ *Moses in the cloud and in the sea* (1 Cor. x. 2)? We have been baptized into the Name of the Triune God Himself. Were they in a state of deliverance, and on the road amidst dangers and temptations to a Land of Promise? We also have been placed in a state of salvation; we are members of a Church Militant; and, amidst the temptations of the world, the flesh, and the Devil, are journeying through life towards a better and a heavenly inheritance (Heb. xi. 16.)

¹ "Theirs was from the captivity of their bodies; ours from the bondage of our souls. Theirs from Egypt only, and the tyranny of man; ours from hell, and the tyranny of the devil. They were redeemed by strength of arm, by signs and wonders, without any price at all; but He bought and paid for us with His own Blood" (1 Pet. i. 18, 19). Nicholson *On the Catechism*, p. 97. See also Nowell's *Catechism*.

² See above, p. 8.

³ That is, *into fealty or obedience to Moses*.

5. **Principles of Interpretation.** Thus, then, were the circumstances of the Israelites typical of our own. Now, since *God*, the Author of these Commandments, *is a Spirit* (Jn. iv. 24), His Law also is spiritual, and, unlike human laws, reacheth to *the thoughts and intents of the heart* (Heb. iv. 12). Hence, as our Lord's own exposition of certain of the Commandments teaches, every precept is to be regarded with great latitude, and we infer that when any duty is enjoined, the contrary sin is forbidden, and when any sin is forbidden, the contrary duty is enjoined¹.

SECTION I.

Duty towards God.

CHAPTER I.

THE FIRST COMMANDMENT.

FIRST COMMANDMENT.

Thou shalt have none other gods but² Me.

DUTY TOWARDS GOD.

My duty towards God is to BELIEVE IN HIM, TO FEAR HIM, AND TO LOVE HIM WITH ALL MY HEART, WITH ALL MY MIND, WITH ALL MY SOUL, AND WITH ALL MY STRENGTH.

1. **The first Commandment** condemns and forbids idolatry, which, as we have already seen³, gradually spread over the world through forgetfulness of the one

¹ See Nicholson *On the Catechism*, p. 92; Secker's *Lectures*, I. 287.

² Or, as it is in our version, *Thou shalt have no other gods before Me* (Exod. xx. 3). The version of the Commandments in the Church Catechism, and in the Communion Office, is that of the "Great Bible" of 1540, from which the Psalter is printed.

³ See above, p. 17.

true God, and unthankfulness to Him for common mercies¹. Though men *knew God*, as St Paul says, *they glorified² him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and exchanged the glory of the incorruptible God for³ an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things* (Rom. i. 21—23). Now all such worshipping of the creature rather than the Creator was solemnly forbidden to the Israelites. They were to have and acknowledge no other god beside the One true God, Who had revealed Himself to them as the God of Abraham, Isaac, and Jacob, *merciful and gracious, longsuffering, and abundant in goodness and truth* (Ex. xxxiv. 6).

2. **The Sin forbidden.** Thus also we, as Christians, are forbidden to have or acknowledge any other god but that God of infinite mercy and holiness, who has revealed Himself to us in the person of His Son (Heb. i. 1, 2), and into whose Name we have been baptized. And though we are not in danger of worshipping the gods of the heathen, there are other gods we are bidden to renounce, lest they usurp the place in our hearts due to God alone. Such gods men make for themselves when they ascribe all things to fate or chance; when they set their hearts on the accumulation of wealth⁴; when they are *lovers of pleasures, or of themselves, more than lovers of God⁵*; when they be-

¹ See *Class-Book of Old Testament History*, p. 22.

² That is, *they did not*, either in worship or conduct, *recognise the perfection of God's character*, as manifested in His works. Vaughan, *in loc.*

³ ἡλλαξαν...ἐν = *exchanged for*.

⁴ Job xxxi. 24, 25; Mtt. vi. 24, *ye cannot serve God and Mammon*.

⁵ 2 Tim. iii. 2, 4; Phil. iii. 18.

come devoted to *covetousness, which is idolatry*¹ (Col. iii. 5), or to their own honour, their own glory, and their own advancement².

3. **The Duty enjoined.** While, however, this is the conduct forbidden, there is also a duty which this commandment enjoins. Our duty towards God, who has revealed Himself to us in His works and in His Word, is to *believe* in Him³, and trust His providence and His superintending care⁴; to *fear* Him as a Being of infinite power, knowledge, and holiness; to *love* Him for all His goodness as manifested "in our creation, preservation, and all the blessings of this life, but above all for His inestimable love in the redemption of the world by our Lord Jesus Christ⁵;" and this love and adoring gratitude we are to shew forth not only with our lips, but in our lives, by giving up ourselves, and devoting all our powers and faculties, heart and mind, soul and strength, to His service, and that work in life which He has given us to do⁶.

¹ *Avaritia maximè affigit ad terram.* Bengel in loc.

² "The second way of making goddes of creatures is when men put their hole confidence in other thinges than in God, and haue these or suche lyke thoughtes wythin themselves—I woulde I hadde suche riches or landes, I woulde suche a man were my frende, then shoulde I be ryche, happye and blessed, then should I be sufficiently defended and armed against all chaunces that maye happen vnto me in this worlde. They that thinke thus, haue such riches landes and creatures for a god, although with their tongue they say not so, yea althoughe this affection lye hidde in our hearte so secretly, that we our selves should scantly knowe of it." Cranmer's *Catechism*, pp. 10, 11.

³ Heb. xi. 6.

⁴ 1 Pet. v. 7; Phil. iv. 6.

⁵ See the General Thanksgiving.

⁶ Mtt. xxii. 37; Mk. xii. 30; Luke x. 27; Rom. xii. 1.

CHAPTER II.

THE SECOND COMMANDMENT.

THE SECOND COMMANDMENT.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and shew mercy unto thousands in them that love Me¹, and keep my commandments.

DUTY TOWARDS GOD.

My duty towards God is...
TO WORSHIP HIM, TO GIVE HIM
THANKS, TO PUT MY WHOLE
TRUST IN HIM, TO CALL UPON
HIM.

1. Object of the Commandment. As the first Commandment enjoined the Israelite to worship only

¹ This is the Version of the "Great Bible," 1538, 40. Comp. Ex. xxxiv. 7. Our present Version of Ex. xx. 6, has "shewing mercy unto thousands of them that love Me." "In" here="on" or "upon," and hence "unto." For this meaning of *in* comp.

"Mete *in* trees and *on* bushes,"

Maundeville p. 5;

"Thei were forp *in* here wey."

Piers Plow. Prol. 48;

"Why boastest thou thyself *in* mischief, O mighty man?"

Psalms lii. 1.

"Which serveth both to keepe themselves more *in* guard (= *on* guard), are to make them carry it."

BACON'S *Essays*, xxii.

Comp. also "to trust *in*"="upon," "to," In Becon's Catechism (Parker Soc. p. 59) it runs "but shew mercy until thousands *unto* those that love Me."

Tying her duty, beauty, wit and fortunes

In an extravagant and wheedling stranger.

SHAKES. *Othello*, i. 1.

the true God, so the second forbade his worshipping Him under any visible resemblance or form.

2. **As addressed to the Israelites.** Hence they were warned against making for themselves any graven image, or any likeness of anything *in heaven above*, as of the sun, moon, and stars, or *in the earth beneath*, as of men, birds, beasts, and creeping things, or *in the water under the earth*, as of fish, and other marine animals (see Deut. iv. 15—19).

3. **Egyptian Idolatry.** The idolatrous objects here alluded to were chiefly those with which the Israelites had become acquainted in Egypt. There they had witnessed the gorgeous ceremonies which attended the worship of Ra¹ the "Sun-god," and of Isis and Osiris. There they had seen incense burnt three times every day in honour of the sacred black calf Mnevis at On², and of his rival the bull Apis at Memphis³. There they had seen religious honours paid to the sacred goat of Mendes; to the ram of Ammon; to the mighty Pharaoh, the child and representative of the Sun-god; to the Nile, "the life-giving father of all that exists;" to the cat, the dog and the serpent; to the hawk⁴, the hippopotamus and the crocodile.

4. **Warnings against Idol-worship.** In this commandment, therefore, God forbade the Israelites mak-

¹ Hence "Pha-raoh," *the Child of the Sun*, "Potiphe-rah," *the Servant of the Sun*.

² Or Heliopolis, the *City of the Sun*. See Wilkinson's *Egyptians*, v. 315. "The molten calf in the wilderness, the golden calves of Dan and Bethel, were reminiscences, not to be wiped out of the national memory for centuries, of the consecrated calf of Ra, the god Mnevis." Stanley's *Jewish Church*, i. 90.

³ See *Class-Book of Old Testament History*, p. 89 n.

⁴ In the sanctuary of Heliopolis, "apart from all the surrounding chambers, underneath the carved figure of the Sun-god, sate in his gilded cage the sacred hawk." Stanley's *Jewish Church*, i. 90.

ing any representation of such objects for the purpose of worship. To the command He also added a powerful motive why it should be obeyed¹. For he declared Himself to be a *jealous*² God, i.e. full of zeal for His own glory, who would not let the honour, due only to Himself, be paid to any creature (Isai. xlii. 8), but for this sin would visit³ with punishment both the guilty person

¹ Ἐγὼ εἰμι κύριος ὁ θεός σου, θεός ζηλωτής, LXX. of Ex. xx. 5, Deut. v. 9. "*Ego sum Dominus Deus tuus fortis, zelotes,*" Vulgate. There be these five things by which God describes Himself here to persuade obedience to this command. (1) His relation to His people—*Thy God*, (2) His power both to punish and reward—*El, the strong God (Deus tuus fortis, Vulgate.)* (3) The exact regard He hath to His own glory and His zeal or jealousy for it—*A jealous God*. (4) The certainty and severity of His justice, punishing the transgressors of this His Law on themselves and their posterity—*Visiting the iniquities of the fathers upon the children*. (5) The plenty and riches of His goodness to the obedient—*Shewing mercy to thousands of them that love Me*. Archbp. Leighton on the Ten Commandments.

² Jealous, O. Fr. *jalous*, N. Fr. *jaloux*, It. *geloso*, Sp. *zeloso*, L. Lat. *zelosus*, from Gr. *ζήλος*, which from *ζέω*=to boil, seethe, =here, full of zeal for His own glory. The substantive *ζήλος* is used by the LXX. for the Hebrew *קִנְיָן* *Kinah* (whence Simon *Zelotes*, Lk. vi. 15= *Cananite*, Mk. iii. 18, or *Cananean*, Mtt. x. 4, one who had belonged to the seed of the Zealots), and is translated in our Version sometimes *Zeal*, and sometimes *Jealousy*. Comp. Num. xxv. 11. "*Phinehas.....was zealous for My sake (or with My zeal, μου τὸν ζήλον LXX.), that I consumed not the children of Israel in My jealousy;* 1 Kings xix. 10, 14, "*I have been very jealous (ζηλῶν ἐζηλώκα LXX.) for the Lord God of hosts;*" Ps. lxxix. 9, "*for the zeal of Thine house*" (i.e. *Zeal for Thine House, ὁ ζήλος τοῦ οἴκου σου, LXX., Jn. ii. 17)* "*hath eaten Me up;*" 2 Cor. xi. 2, "*I am jealous over you with a godly jealousy,*" *ζηλω γὰρ ὑμᾶς Θεοῦ ζήλω*.

³ To visit (Fr. *visiter*, Lat. *visitare*, from Lat. *visere*, to go to see,) is used in two senses in Holy Scripture. (i) To visit in *mercy*; thus Ps. lxxx. 14, "*Behold, and visit this vine;*" Heb. ii. 6, "*What is...the son of man, that Thou*

and his children *to the third and fourth generation*¹. At the same time He added that He would shew mercy unto thousands, that is, to the thousandth generation (Deut. vii. 9) of them that loved Him and shewed forth their love by keeping His commandments.

5. As addressed to us. While this is the scope of the Commandment as addressed to the Israelites, in its application to us as Christians, it forbids our harbouring any unworthy conceptions of the Most High, or introducing any superstitious forms into our worship of Him. Moreover, it enjoins the positive duty of worshipping Him *in spirit and in truth* (Jn. iv. 23, 24), as revealed to us in the person of His Son, Who has become for us the Visible Image of the Invisible God; *of giving Him thanks* for His love and mercy; *of putting our whole trust in Him* amidst every event of our daily lives; and *of calling upon Him* in public and private prayer².

visitest him?" James i. 27, "To *visit* the fatherless and widows in their affliction." Collect for the First Sunday in Advent, "Came to *visit* us in great humility;" Visitation of Sick, "*Visit* and relieve this Thy servant;" "*Visit* him, O Lord, with Thy salvation." (ii) To *visit in judgment*; thus Ex. xxxii. 34, "Nevertheless in the day when I *visit* I will *visit* their sin upon them." Ps. lxxxix. 32, "Then will I *visit* their transgression with the rod, and their iniquity with stripes;" Jer. v. 9, "Shall I not *visit* for these things? saith the Lord;" Communion of the Sick, "Thy servant *visited* with Thine hand."

¹ That is, if they persevered in the idolatrous iniquities of their fathers, see Ezek. xviii. 20. For examples compare the instances (1) of the Israelites when they worshipped the golden calf, Ex. xxxii. 4, 25—29; (2) of Jeroboam and his successors, 1 Kings xii. 28; xiii. 34; xiv. 9, 10, 16; xv. 29, 30; (3) Ahab, 1 Kings xxi. 29; (4) Manasseh, 2 Kings xxi. 10—15.

² Hence it includes the duty in the worship of God of using such ceremonies, as serve for (1) Decency, (2) Order, (3) Edification, 1 Cor. xiv. 30, 32, 40. Nicholson *On the Catechism*, p. 107.

CHAPTER III.

THE THIRD COMMANDMENT.

THIRD COMMANDMENT.

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His Name in vain.

DUTY TOWARDS GOD.

My duty towards God is...
TO HONOUR HIS HOLY NAME
AND HIS WORD.

1. **Object of the Commandment.** As originally addressed to the Israelites, the third Commandment forbade their taking i.e. "taking up" in their mouth, or uttering the Name of the Lord their God to or upon a vain, false, or wicked thing¹. It solemnly forbade, therefore, the application of the Name of the One true God to an idol², and the use of it in curses, false oaths, and blasphemous expressions, and affirmed that the Lord would not *hold him guiltless*, that is, would account him very guilty³, that *took His Name in vain*.

2. **Its literal meaning.** In its first and most literal sense, therefore, as applicable to us, this Commandment forbids all false swearing or perjury, all profane oaths and blasphemy⁴, all rash vows⁵, and all use of

¹ Comp. Exod. xxiii. 1; Lev. xix. 12; Deut. v. 11. The word נִפְזָר = *to vanity*, probably = *for a falsehood*, though some, like the LXX, interpret it ἐν παραφ = *for a light and vain purpose*.

² Exod. xxxii. 3—5.

³ A strong way of expressing the extreme contrary, as in Ps. v. 4; Eccl. viii. 13. Nicholson *On the Catechism*, p. 110.

⁴ Levit. xxiv. 14—16; Mtt. v. 33—37, xxiii. 16—22. It does not, however, forbid the use of oaths in a court of justice, which (1) are directly commanded (Deut. vi. 13;

the awful Name of God on light and trivial occasions.

3. Its further meaning. But the "Name" of God includes not only His own titles, but also everything, upon which He hath set his Name, as His Word, by which He hath revealed Himself to us, His House¹, in which *His honour dwelleth* (Ps. xxvi. 8)², and the Sacraments and Ordinances ordained in His Church³. In this wider sense, therefore, this Commandment *forbids* severally all irreverence, levity, and thoughtlessness in regard to holy things, and *enjoins* the positive duty of honouring God's holy Name⁴, of approaching Him with humility and awe, and treating His Word with reverence, docility, and faith⁵.

Ex. xxii. 10, 11; comp. Heb. vi. 16); (2) are sanctioned by the example of our Lord (Mtt. xxvi. 63, 64), and of St Paul, who frequently in very weighty matters, calls God to witness, which is essentially taking an oath (comp. Rom. i. 9; 2 Cor. xi. 10, 31, xii. 19; Gal. i. 20; Phil. i. 8). The Thirty-ninth Article says, the "Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching (Jer. iv. 2), in justice, judgment, and truth."

⁵ Mtt. xiv. 7; James v. 12.

¹ Comp. also Isai. viii. 20; Acts xvii. 10, 11; Jn. v. 39; 2 Tim. iii. 15.

² Comp. also Isai. lvi. 7; 1 Kings vi. 12, 13; Mtt. xxi. 13.

³ Comp. 1 Cor. xi. 17—34.

⁴ "God hath put His Name into all places appointed for solemn worship. *In all places where I record My Name I will come unto thee, and I will bless thee* (Exod. xx. 24); God's Name is not a thing distinct from Himself—not an idea; the expression therefore cannot be understood to any other purpose, but that in such places He gives special blessings and graces, or that in those places He appoints His Name, that is Himself, especially to be invoked." Jeremy Taylor.

⁵ See Isai. lxvi. 1, 2; Col. iii. 16.

CHAPTER IV.

THE FOURTH COMMANDMENT.

FOURTH COMMANDMENT.

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

DUTY TOWARDS GOD.

My duty towards God is...

TO SERVE HIM TRULY ALL THE DAYS OF MY LIFE.

1. **Institution of the Sabbath.** The Sabbath-day, or Day of *Rest*, as the word *Remember* seems to imply, was not improbably known to the Israelites before the giving of the Law. For a hallowing of the Sabbath by God is mentioned at the Creation (Gen. ii. 2, 3), and a trace of its observance may be found in the regulations respecting the collection of the manna in the wilderness before the Chosen People reached Sinai (Exod. xvi. 22—30). The observance of it, however, was then definitely enjoined, (i) as a commemoration of the Creation (Exod. xx. 11); (ii) as an ordinance of humanity towards those employed in labour; (iii) as a national memorial of the deliverance from Egypt (Deut. v. 15); and (iv) as the sign of a perpetual covenant between God and the children of Israel for ever (Exod. xxxi. 16, 17; Ezek. xx. 12).

2. **Its observance amongst the Jews.** In accordance with the Divine Command the Sabbath was observed by the Jews not as a fast, but as a day of rest from worldly occupations, and was shared by the whole people, their servants, the stranger within their gates, and even the animals (Ex. xx. 10; Deut. v. 14). All bodily labour was strictly prohibited, and wilful desecration of the Day was punished with stoning (Exod. xxxi. 14, 15; Num. xv. 32—36).

3. **The Lord's Day.** Of this commandment, then, the moral part is that a certain time be reserved for the worship of the Most High, and this obligation is perpetual and eternal¹. The day observed by the Jews was the seventh day of the week, or our Saturday. But in very early times the *first* of every seven days became the Christian day of rest, for on it our Lord rose from the dead, and the first outpouring of the Holy Spirit was vouchsafed². On this Day the first disciples were wont to meet together (Jn. xx. 19, 26) to break the Bread, and join in holy worship (Acts xx. 7; 1 Cor. xvi. 1, 2), and in remembrance of the Saviour's Resurrection to call it the *Lord's Day*³ (Rev. i. 10).

4. **Its Obligation.** This, then, is the Christian Day of Rest, which we should *Remember to keep holy* by laying aside the ordinary occupations of the week, save such as are works of necessity or of charity⁴, and as

¹ Nicholson *On the Catechism*, p. 116. Hammond's *Practical Catechism*, pp. 184, 185.

² See Article *Lord's Day* in Smith's *Dictionary of the Bible*.

³ ἡ ἡμέρα τοῦ Κυρίου, ἡ κυριακή, *Dies Dominica*, and sometimes simply *Dominica*. See Guericke's *Antiquities*, p. 124.

⁴ Mtt. xii. 1—13; Luke vi. 1—5. "As early as the end of the 2nd century all work and labour on the Sunday was regarded as a sinful tempting of God. In A.D. 321 the Emperor Constantine ordered a cessation on the day of all

far as possible all worldly cares and pleasures (Isai. lviii. 13, 14); by joining in Church worship¹; by devout meditation on God's word, and the performance of acts of charity and mercy. Such an observance of the Lord's Day is the best preparation for doing diligently and with all our might the proper work of the week, and by the due consecration of *one day* for truly serving God *all the days of our life*².

5. **Recapitulation.** Thus in these four Commandments is comprehended and set forth our Duty towards God. The *first* teaches us how we are to acknowledge Him and Him alone for our God; the *second* how, abhorring the adoration of all idols and images, we are to worship Him *in spirit and in truth*; the *third* how with the mouth we are to honour His holy Name and His Word; the *fourth* how we are to consecrate His Day, and so all days, to His service³.

judicial and other public business, and subsequently forbade all such military exercises as would interfere with the public worship of the Christian soldiers." Guericke's *Antiquities*, pp. 126, 127.

¹ Lk. iv. 16; Heb. x. 25.

³ See the Catechism.

² Nicholson, p. 91; Hammond's *Catechism*, p. 184.

SECTION II.

Our Duty towards our Neighbour.

CHAPTER I.

THE FIFTH COMMANDMENT.

FIFTH COMMANDMENT.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

DUTY TOWARDS OUR NEIGHBOUR.

My duty towards my Neighbour, is TO LOVE HIM AS MYSELF, AND TO DO TO ALL MEN, AS I WOULD THEY SHOULD DO UNTO ME: TO LOVE, HONOUR, AND SUCCOUR MY FATHER AND MOTHER: TO HONOUR AND OBEY THE QUEEN, AND ALL THAT ARE PUT IN AUTHORITY UNDER HER: TO SUBMIT MYSELF TO ALL MY GOVERNORS, TEACHERS, SPIRITUAL PASTORS AND MASTERS: TO ORDER MYSELF LOWLY AND REVERENTLY TO ALL MY BETTERS.

I. Our Neighbour. From the Commandments which teach us our Duty towards God, we pass on to those which teach us our Duty towards our Neighbour¹, *i. e.* all men with whom we have to deal. This Duty is thus generally described, *My duty towards my neighbour*

¹ “Our Neighbour is every one, with whom we have at any time any concern, or on whose welfare our actions have any influence. For whosoever is thus within our reach, is in the most important sense near to us, however distant in other respects.” Secker’s *Lectures*, II. p. 1. “Our neighbour is that part of the universe, that part of mankind, that part of our country, which comes under our immediate notice, acquaintance, and influence, and with which we have to do.” Bp. Butler *Upon the Love of our Neighbour*.

is to love him as myself, and to do to all men as I would they should do unto me. Here our own selves are set for the rule towards our neighbour, and as *no man ever yet hated his own flesh, but nourisheth and cherisheth it* (Eph. v. 29), so¹ with that "truth of love" are we to love our neighbour, and *do to all men*, according to our Lord's golden rule, *all things whatsoever we would they should do unto us* (Mtt. vii. 12).

2. **Parental Authority.** The word "neighbour," then, including all men with whom we have to deal, comprehends superiors as well as equals, and as parental authority is the origin and type of all authority, the Fifth Commandment is placed at the head of the second Table, and treats of the honour due to Father and Mother.

3. **Enforced in the Mosaic Law.** The duty of shewing honour to parents, as the authors of our being, which natural reason teaches, was strongly enforced in the Mosaic Law. Reverence for parents is the first duty after that appertaining to God Himself, and is the first and the only commandment to which a promise of long life and continuance in the Promised Land is definitely attached (Ex. xx. 12; Eph. vi. 2). The Mosaic Law, indeed, did not invest the father with the same boundless power as the Greek and Roman laws, but making the act of smiting or cursing father or mother a capital offence², it

¹ The adverb *sicut*, 'as,' is not a note of parity, but similitude, and shews not the quantity, but the quality of our love. For no man is bound to love another equally, or so much as himself, but with that truth of love that he loves himself; the love then of man to man ought to be true, and not false; real, and not feigned nor adulterate. A man would be loath that other men should dissemble with him, neither may he then dissemble with them; *let love be without dissimulation* (Rom. xii. 9). Nicholson *On the Catechism*, p. 124.

² Ex. xxi. 15, 17; Lev. xx. 9.

directed that unnatural and disobedient children should be put to death¹.

4. **And by Christ and His Apostles.** The duty of obedience of children towards their parents is also sanctioned by Christian teaching. For not only did our Lord go down with His earthly parents to Nazareth and live in subjection unto them (Lk. ii. 51), but when He hung upon the Cross, He commended His mother to the care of His favourite disciple St John (Jn. xix. 26). He also found great fault with those amongst the Jews who made this Law of none effect by certain traditions and exemptions (Mtt. xv. 6), and St Paul affirms obedience to parents to be at once *right* and *well-pleasing unto the Lord* (Eph. vi. 1; Col. iii. 20), while he classes disobedience to them among the signs of *perilous times* (2 Tim. iii. 2).

5. **Earthly Authority.** But as the parental is the type and origin of all authority, and the family is the nursery of the State, the Catechism proceeds to include under the Fifth Commandment the duty not only of loving, honouring, and succouring² father and mother, but also of submission to all earthly authority. And this too is sanctioned by the teaching of Christ, who paid tribute (Mtt. xvii. 24—27), and enjoined others to *render unto Cæsar the things that are Cæsar's* (Mtt. xxii. 21), and of His Apostles, who taught the duty of *rendering tribute to whom tribute is due, fear to whom fear, honour to whom honour* (Rom. xiii. 7), and of subjection to *the higher powers* (Rom. xiii. 1—5; Tit. iii. 1; 1 Pet. ii. 13). Rightly, therefore, does the Catechism hold that the Fifth Commandment teaches us

¹ Deut. xxi. 18—21.

² To succour, from Latin *succurrere*, Fr. *secourir* = (1) to run up to for the purpose of assisting; (2) to help; (3) to support. Comp. 2 Sam. viii. 5, xxi. 17; 2 Cor. vi. 2; Heb. ii. 18. See *Bible Word-Book*, p. 464.

"to honour and obey the Queen and all that are put in authority under her, to submit ourselves to all our governors¹, teachers, spiritual pastors and masters, and to order² ourselves lowly and reverently to all our betters."

CHAPTER II.

THE SIXTH COMMANDMENT.

SIXTH COMMANDMENT.
Thou shalt do no murder.

DUTY TOWARDS OUR NEIGH-
BOUR.

My duty towards my Neighbour is... TO HURT NOBODY BY WORD NOR DEED... TO BEAR NO MALICE NOR HATRED IN MY HEART.

I. Right of Personal Security. The previous Commandment treated of our duty towards superiors;

¹ Governors=guardians, as in the case of orphans, or trustees in that of minors. "When the parentes do lye on theyr deathe bed then in their laste wil or testamente they assigne and appoynt to theyr chyldren that be of nonage tutors, gardians, or *governours* to whom they resigne all theyr jurisdiction...to suche tutors or governours children ought to be obedyent and honour them." Cranmer's *Catechism*, 1548.

² Order=(1) to "arrange," "manage," (2) here "to behave, conduct ourselves." For the first meaning compare Judg. xiii. 12, "How shall we *order* the child?"; 1 Kings xx. 14, "Who shall *order* the battle?"; Collect for Grace, "may be *ordered* by Thy governance;" Prayer for Parliament, "So *ordered* and settled by their endeavours;" Collect 8th Sun. after Trin.: "Whosenever-failing providence *ordereth* all things in heaven and earth;" Rubric Comm. Service, "Hath so *ordered* the Bread and Wine." For the second meaning; Psalm l. 23, "To him that *ordereth* his conversation aright will I shew the salvation of God;"

the five following treat of our duty towards all men alike, whether superiors, inferiors, or equals. And first, we are taught our duty respecting *the life* of our fellow-man, that he possesses a right of personal security¹, and that we may not deprive him of his life, or commit wilful murder.

2. **Murder.** In accordance with this precept the wilful shedder of man's blood met with no compassion from the Mosaic code. The original law at Sinai and the subsequent repetition of it² made death the inevitable penalty of murder, even as it had been in the days of Noah; *Whoso sheddeth man's blood, by man shall his blood be shed* (Gen. ix. 6).

3. **The Sermon on the Mount.** But as interpreted by our Lord, we see that this Commandment has a deeper application than the mere committal of murder. *Ye have heard*, said He *that it was said to³ them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause⁴ shall be in danger of the judgment; and whosoever shall say to his brother, Raca⁵, shall be in danger of the council; but whosoever shall say, Thou*

Latimer's Sermons, p. 377, "Let us, therefore, order ourselves so that we may say it worthily as it ought to be;" Cranmer's *Catechism*, 1548, "But of oure fathers and mothers, we oughte to loke for no thankes but without benefites we must honor them, that is to say, we must order ourselves towards them, no otherwise than we woulde do towarde kinges, princes, and lordes."

¹ Whewell's *Elements of Morality*, i. 40.

² Compare Ex. xxi. 12—14, with Deut. xix. 11—13.

³ The Greek *τοῖς ἀρχαίοις* is better rendered *to them than by them of old time*.

⁴ The received Version adds here *ἐκῆ* = *without a cause*, but the word is wanting in many MSS. and is omitted by Tischendorf.

⁵ *Raca* = *empty, brainless*, a term of contempt. See Tholuck's *Sermon on the Mount*, p. 178.

*fool*¹, shall be in danger of hell fire² (Mtt. v. 21, 22). Whence it is clear that while the letter of this precept forbids only the *act*, the spirit of it forbids all those vindictive passions³, which tend to murder, revenge, envy, hatred, provoking words, malice, and illwill. (See Eph. iv. 26, 31.)

4 **The Positive Duty.** But while, in the words of the Catechism, the precept thus forbids our hurting anybody "by word or deed," or bearing any "malice or hatred in the heart," it also enforces the positive duty

¹ In Greek *μωρὸς* = either (1) *thou fool* (comp. Mtt. xxiii. 17, 19); or (2) = a Hebrew word signifying *rebel* (comp. *Hear now, ye rebels*, Num. xx. 10); or (3) = *ἄθεος*, *atheist*. Tholuck, p. 180. "He addresses himself," says Luther, "not to the hand, but to the whole person. Hence it is that *Thou shalt not kill*, expresses as much as if He had said, Whatever members you have, and however you may kill, whether by hand, or heart, or tongue, or gesture; whether you look fiercely, and refuse with your eyes to let your neighbour live, or whether you mean with your ears to kill, and hate to hear him praised, all is condemned; for then is your heart and all within you so disposed as to wish him dead."

² "There were among the Jews three well-known degrees of guilt, coming respectively under the cognizance of the local and the supreme courts (see Deut. xvi. 18); and after these is set the *γένηται τοῦ πυρός*, the end of the malefactor, whose corpse, thrown out into the valley of Hinnom, was devoured by the worm or the flame (comp. 2 Kings xxiii. 10; Jer. vii. 31). Similarly, in the spiritual kingdom of Christ, shall the sins even of thought and word be brought into judgment and punished, each according to its degree of guilt, but even the least of them before no less a tribunal than the judgment-seat of Christ." Alford on Mtt. v. 22.

³ "And marke well, good children, that He sayeth not, thy hande shall not kyl, or thy sworde, spere, or gunne shall not slaye. But He sayeth, Thou shalt not kyll, that is to saye, Thou which art made of body and soule, shalt neither kyl with any of thy bodely members, neither yet with thy inwarde mind or wyll, neyther with woorde nor deede." Cranmer's *Catechism*, 1548.

of cultivating a forgiving disposition¹, of praying for and relieving the wants of our enemies², of contributing to the necessities of those in need³, and generally of being merciful even as our Father in Heaven is merciful (Lk. vi. 36).

CHAPTER III.

THE SEVENTH COMMANDMENT.

SEVENTH COMMANDMENT.

Thou shalt not commit adultery.

DUTY TOWARDS OUR NEIGHBOUR.

My duty towards my Neighbour is...TO KEEP MY BODY IN TEMPERANCE, SOBERNESS, AND CHASTITY.

I. The relation of Husband and Wife. As the last Commandment proclaimed the sanctity of human life, so the present proclaims the sanctity of marriage. The institution of marriage, the parent of civil society⁴, is “an honourable estate” ordained by God Himself⁵, “adorned and beautified⁶” by the presence and first miracle of His blessed Son, and declared by St Paul to

¹ *If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses* (Mtt. vi. 14); *forgiving one another, even as God for Christ's sake hath forgiven you* (Eph. iv. 32).

² *Pray for them which despitefully use you and persecute you* (Mtt. v. 44). *If thine enemy hunger, feed him; if he thirst, give him drink* (Rom. xii. 20).

³ *Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* (1 Jn. iii. 17).

⁴ Cicero calls marriage *Principium Urbis et quasi seminarium Reipublicæ*. *De Off.* i. xvii. 54.

⁵ Gen. ii. 24; quoted by Christ Mtt. xix. 4, 5; Mk. x. 6—9.

⁶ Jn. ii. 1—11. See the Marriage Service.

be a type of "the mystical union that is betwixt Christ and His Church¹."

2. **Adultery.** All offences, therefore, against so honourable an estate are of a very heinous character, and the sin of adultery has in all ages and amongst all nations been severely punished. In the Mosaic code it ranked next to murder, and the punishment for both parties was death by stoning².

3. **Duty of Purity.** But like the last, this Commandment also has been explained by our Lord. *Ye have heard*, said He, *that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart* (Matt. v. 27, 28). From which we learn that this precept goes far beyond the mere *act* of adultery, and forbids the dominion of sensual desires and the indulgence of every kind of wantonness in act, speech, or thought³.

4. **Specially incumbent on Christians.** Hence the Catechism traces to this Commandment the positive duty of keeping⁴ the body in temperance⁵, soberness,

¹ Eph. v. 22—33. See the Marriage Service.

² Comp. Levit. xviii. 20; xx. 10; Deut. xxii. 22.

³ See Gal. v. 19, where St Paul classes *adultery, fornication, uncleanness, lasciviousness* among the *works of the flesh*, and Eph. v. 3, where he declares that *fornication and all uncleanness ought not to be once named among Christians, neither filthiness, nor foolish talking, nor jesting, which are not convenient*. Comp. also 1 Cor. vi. 9; Col. iii. 5.

⁴ Or as St Paul expresses it, 1 Cor. ix. 27, *keeping under, ὑποπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ*, literally, *I beat my body black and blue and lead it about as a slave*.

⁵ *Temperance* (Acts xxiv. 25; Gal. v. 23; 2 Pet. i. 6) has lately assumed almost exclusively the meaning of moderation in the matter of drink; its original sense was that of *self-restraint* (Gr. ἐγκράτεια, Latin *temperantia*) or *self-control*.

Comp. Latimer, *Rem.* p. 378, "Doctor Barnes, I hear say,

and chastity. For every other *sin that a man doeth is without the body, but he that is impure sinneth against his own body which is a temple of the Holy Ghost* (1 Cor. vi. 18, 19), and *if any man defile the temple of God, him shall God destroy* (1 Cor. iii. 17).

CHAPTER IV.

THE EIGHTH COMMANDMENT.

EIGHTH COMMANDMENT.

Thou shalt not steal.

DUTY TOWARDS OUR NEIGH- BOUR.

My duty towards my Neighbour is... TO BE TRUE AND JUST IN ALL MY DEALING...
TO KEEP MY HANDS FROM PICKING AND STEALING.

1. Rights of Property. Besides his right to life and personal security, every man has a just title to somewhat which he may call his own, whether his title ariseth by just acquisition, or inheritance, or gift, or contract¹. This right has been protected by all laws, and not least by the Mosaic Law, which denounced all robbery, and enacted that the thief should not go unpunished².

preached this day a very good sermon, with great moderation and *temperance* of himself;" also Bacon's *Essays*, v. 17, "The vertue of prosperitie, is *temperance*, the vertue of adversity, is fortitude." The *Bible Word-Book*, p. 478.

¹ Nicholson *On the Catechism*, p. 137. "The Right of Property is requisite as a condition of the Free Agency of Man." Whewell's *Elements of Morality*, II. 22.

² Direct theft was punished by *restitution*. If the stolen goods were found in the hands of the thief, he was to restore twofold. But a still heavier fine was exacted if he had sold or injured the stolen property. If unable to pay he was to be sold into slavery to a Hebrew master, and serve him till he could pay (Ex. xxii. 1—4; comp. 2 Sam. xii. 6). See *Class-Book of Old Testament History*, pp. 165, 166.

2. **Picking and Stealing.** But according to the principle of interpretation which has been applied to the other Commandments, it is clear that, as explained in the Catechism, this also forbids, besides open robbery, all kinds of dishonesty¹, all "picking"² and stealing, all unfairness and trickery in buying or selling³, borrowing or lending, in fact every species of fraud and extortion⁴.

3. **Truth and Justice.** And while the commandment forbids such sins, it enjoins the positive duty of being "true and just in all our dealings," of using every

¹ "And here note that this worde, thefte, dothe not onely signifie open robberies, extorcions, and manyfest poollung but also all manner of craftes, and subtile wayes, by the whiche we conuey our neyghbours goodes from him, contrary to his knowledge or wytt, althoughe the gyle haue neuer so fayre a coloure of vertue and honesty." Cranmer's *Catechism*, p. 73.

² Picking=*pilfering* or *petty thieving*. Latimer's *Sermons*, p. 452, "I had of late occasion to speak of *picking* and stealing, where I shewed unto you the danger wherein they be that steal their neighbours' goods from them." Cranmer's *Catechism*, "Lykewise when you see other children haue any gay thing...then synne tempteth and moueth you eyther by force or by stelthe, or els by som craftie meanes to *pycke* it from them." Tyndale, *Wks.* i. c. 16; "If he be a *picker* or cut-purse, as there be very many." Ascham's *Schole Master*, p. 35 (Ed. Mayor), "For God forbid, but all evill touches, wantonness, lyinge, *pickinge* slouth...shall be with sharpe chastisement daily cut away." Shakspere, *Hamlet*, Act. III. Sc. 23,

Ros. "My lord, you once did love me.

Ham. So I do still, by these *pickers* and stealers."

³ "Ye shall do no unrighteousness...in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have, Lev. xix. 35, 36. Comp. Deut. xxv. 13—16; Prov. xi. 1; xvi. 11.

⁴ I have written unto you not to keep company if any man that is called a brother be...an extortioner, 1 Cor. v. 11. Thieves...shall not inherit the Kingdom of God, 1 Cor. vi. 10. Comp. Ezek. xxii. 29; Hos. iv. 2.

honest means to get our own living¹, of giving and paying every man his due, and, instead of taking what is another's, of being ready to distribute² from our own wealth to the wants and necessities of those that lack³.

CHAPTER V.

THE NINTH COMMANDMENT.

NINTH COMMANDMENT.

Thou shalt not bear false witness against thy Neighbour.

DUTY TOWARDS OUR NEIGHBOUR.

My duty towards my Neighbour is... TO KEEP MY TONGUE FROM EVIL-SPEAKING, LYING, AND SLANDERING.

I. The Character. The Ninth Commandment treats of our duty respecting our neighbour's *character* and reputation, which are as precious as his life and property⁴.

¹ *Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.* Eph. iv. 28; comp. 1 Thess. iv. 11; 1 Tim. v. 8.

² *Charge them that are rich in this world...that they do good, that they be rich in good works, ready to distribute, willing to communicate.* 1 Tim. vi. 17, 18; comp. Rom. xii. 13; Heb. xiii. 16; 1 Jn. iii. 17.

³ "Also thys precepte wyllthe us to be so farre absent from takynge awaye an other manne's good, that it byddeth us to giue parte of our owne riches to them that lacke and desire it, according to the commandment of Christ, whiche sayeth, *Giveue to every man that doeth aske the.*" Cranmer's *Catechism*, p. 79.

⁴ "Forasmuche as our riches standeth not onelye in possession of landes, tenementes, cattell, or money, but also in our good name, fame and estimation, (which farre passeth al gold syluer and precious stones,) therfore foloweth this commandment, *Thou shalt beare no false witness agaynst thy neighbour.*" Cranmer's *Catechism*, p. 80.

2. **False Witness.** The crime, therefore, at which the Commandment first and most expressly points, is giving false witness in a court of justice. And as in such cases evidence is always given upon oath, this precept, like the third, forbids perjury, which there is regarded as impiety against God, here as injurious to man¹. The Mosaic Law, like all other laws, regarded perjury as one of the most heinous of crimes, and enacted that *if a false witness rose up against any man he should be brought before the Lord, before the priests and judges, and if, after diligent inquisition, the charge was established, then should be done unto him as he had thought to have done unto his brother*² (Deut. xix. 16—21).

3. **Evil-speaking.** But this Commandment extends to false witness, not merely in judicial proceedings, but also in common conversation. For a man's reputation may be, and too often is, seriously injured by calumny, misrepresentation, imputing bad motives, and spreading false and slanderous reports. Hence, the Israelites were forbidden to allow *any to go up and down as a talebearer among the people* (Lev. xix. 16), and were directed to *keep far from a false matter* (Ex. xxiii. 7); for *whoso privily slandered his neighbour him would God cut off* (Ps. ci. 5). Hence also our Lord instructs us, *Judge not, and ye shall not be judged, condemn not, and ye shall not be condemned* (Lk. vi. 37; Mtt. vii. 1—5), and St Paul enjoins us to *put away all evil-speaking* (Eph. iv. 31), for true Christian love *thinketh no evil* (1 Cor. xiii. 5).

4. **Lying and Slandering.** Thus, as explained in

¹ *A good name is rather to be chosen than great riches*, Prov. xxii. 1. *A good name is better than precious ointment*, Eccl. vii. 1; see Secker's *Lectures on the Catechism*, II. p. 96.

² For examples of false witness see 1 Kings xxi. 9, 10; Mtt. xxvi. 59—61.

the Catechism, this Commandment enjoins the duty of "keeping the tongue from evil-speaking, lying, and slandering." For detraction and calumny generally lead to lying, which is one of the seven things that are described as *an abomination unto the Lord* (Prov. vi. 17), and including, as it does, equivocation, exaggeration, and false colouring, strikes at the very root of that mutual trust and confidence which is the foundation of society. Again and again, therefore, in the New Testament is the Christian exhorted to put away lying as being unworthy of his profession¹, and his membership of Christ's Church²; as being worthy only of the Evil One³, and entailing future condemnation⁴.

CHAPTER VI.

THE TENTH COMMANDMENT.

TENTH COMMANDMENT.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

DUTY TOWARDS MY NEIGHBOUR.

My duty towards my neighbour is...NOT TO COVET NOR DESIRE OTHER MEN'S GOODS; BUT TO LEARN AND LABOUR TRULY TO GET MINE OWN LIVING, AND TO DO MY DUTY IN THAT STATE OF LIFE, UNTO WHICH IT SHALL PLEASE GOD TO CALL ME.

I. Scope of the Commandment. The tenth Commandment deals not with the act or speech, but with

¹ *Lie not one to another, seeing that ye have put off the old man with his deeds.* Col. iii. 9.

² *Putting away lying, speak every man truth with his neighbour: for we are members one of another.* Eph. iv. 25; comp. Rom. xii. 5.

³ *When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.* Jn. viii. 44.

⁴ *All liars shall have their part in the lake which burneth with fire and brimstone; which is the second death.* Rev. xxi. 8; xxii. 15.

the thoughts and motions of the heart. As addressed to the Israelites it strikingly anticipates the teaching of our Lord in the Sermon on the Mount, for it cuts to the quick, and shews that God's Law takes hold on the first and inmost intentions and motions to evil¹ (Rom. vii. 7).

2. **The Sin forbidden.** The sin, which this Commandment forbids, is covetousness, or concupiscence. The original word thus translated² in our Bibles has the force not merely of to desire, which may be natural, but "to set the heart upon," to "desire immoderately," and is generally used in a bad sense, as denoting "evil concupiscence." It may, therefore, include various objects of immoderate desire, and may assume the form of fleshly lust³, or of covetous longing for another's property⁴, or of the love of money⁵. But whatever may be its precise object, closely allied as it is with envy and discontent, *when it hath conceived, it bringeth forth sin, and sin, when it is finished⁶, bringeth forth death* (Jas. i. 14, 15).

¹ Nicholson *On the Catechism*, p. 141.

² Ἐπιθυμία, sometimes translated *desire* (Lk. xxii. 15, Phil. i. 23), sometimes *lust* (Mk. iv. 19, Rom. i. 24, &c.), sometimes *concupiscence* (Rom. vii. 8, Col. iii. 5). It is rarely used in a good, much oftener in a bad sense, not only as = *concupiscentia*, but *mala concupiscentia*. Our English word *lust* once meant mere strong desire, and was not always employed in an evil sense as now. See Trench's *Synonyms*, p. 311; *Bible Word-Book*, p. 302, and p. 552.

³ *Thou shalt not covet thy neighbour's wife*, as in the case of David (2 Sam. xi. 2—5), who verily was *drawn away of his own lust and enticed* (Jas. i. 14), and so fell into adultery and murder.

⁴ As in the case of Ahab and the vineyard of Naboth (1 Kings xxi. 1—4).

⁵ As in the instances of (1) Achan (Josh. vii. 1—26), (2) Balaam (2 Pet. ii. 15), (3) Gehazi (2 Kings v. 20—27), (4) Judas Iscariot (Mtt. xxvi. 14, 15).

⁶ Ἀποτελεσθεΐσα, *consummatum, adultum robur nactum: id quod celeriter fit.* Bengel *in loc.*

3. **And denounced.** Hence the sin of covetousness is again and again condemned in the Bible. *Take heed, and beware of covetousness* is one of the Lord's warnings (Lk. xii. 15); *no covetous man*, writes St Paul to the Ephesians, *who is an idolater*¹, *hath any inheritance in the kingdom of Christ and of God* (Eph. v. 5); *the love of money*, he says to Timothy, *is the root of all evil* (1 Tim. vi. 10); and on account of *evil concupiscence*, he says to the Colossians, *the wrath of God cometh on the children of disobedience* (Col. iii. 5, 6).

4. **The Duty enjoined.** Now, for this sin the great antidote is the grace commended in the Catechism, viz. Contentment². This virtue, when united with godliness, is truly *great gain*, and teaches us, *who brought nothing into this world, and who it is certain can carry nothing out* (1 Tim. vi. 6, 7), instead of coveting or desiring other men's goods, to "learn and labour truly to get our own living³, and to do our duty in that state of life⁴ unto which it shall please God to call us."

¹ For he worships mammon instead of God (Mtt. vi. 24); see Ellicott on Eph. v. 5. *Avaritia est summa defectio a Creatore ad creaturam, et summe violat præceptum de diligendo proximo, quod simile est præcepto de diligendo Deo.* Bengel in loc. Comp. 1 Cor. vi. 10; Col. iii. 5, 6.

² *Let your conversation be without COVETOUSNESS; and be CONTENT with such things as ye have; for He hath said, I will never leave thee, nor forsake thee.* Heb. xiii. 5; and comp. Phil. iv. 11.

³ *Study...to do your own business, and to work with your own hands.* 1 Thess. iv. 11, and comp. Acts xx. 34; Eph. iv. 28.

⁴ "God calls us to our state of life: there let us rest, and do our duty in it. In it, whatever it be, is safety, usefulness, true dignity: beyond it, outside of it, lies the unknown, the untried, perhaps the dangerous, certainly the disappointing." Vaughan, *On Confirmation*, p. 39.

PART IV.

THE LORD'S PRAYER.

CATECHIST. My good child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the Lord's Prayer.

ANSWER. *Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.*

QUESTION. What desirest thou of God in this Prayer?

ANSWER. *I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.*

INTRODUCTION.

I. **Need of Grace.** Having explained the Baptismal vow of *renunciation, faith, and obedience*, the Catechism proceeds to remind us that we are not able to keep it of ourselves, nor "to walk¹ in the Commandments of God, and to serve Him, without His special

¹ Compare Cranmer's *Catechism*, p. 128.

grace¹, which we must learn at all times to call for by diligent prayer."

2. **The frailty of our Nature.** That of ourselves we are unable to do these things is sadly brought home to us by daily experience. For no one ever made a sincere effort to do his duty towards God and man without finding that "through the weakness of his mortal nature"² "he is sore let and hindered in running the race that is set before him"³, that the *good he would he does not, and the evil which he would not that he does* (Rom vii. 19); that the *flesh lusteth against the Spirit, and the Spirit strives*⁴ *against the flesh* (Gal. v. 17); that he may *delight in the law of God after the inward man, but sees another law in his members, warring against the law of his mind, and*

¹ Compare the words of the Catechism, "And I pray unto God to give me His grace (spiritual aid), that I may continue in the same (state of salvation) unto my life's end." Grace, from the Latin *gratia*, (i) in its literal sense denotes *favour*, as in Ruth ii. 2, 10, and in Shakspeare, 2 *Hen. IV.* iv. 4,

"Blunt not his love,

Nor lose the good advantage of his *grace*,

By seeming cold or careless of his will."

(ii) Hence in the Scriptures it denotes God's *free favour* in (a) the redemption of the world by His Son, (b) the forgiveness of our sins; (c) the promise of everlasting life. Comp. Rom. iv. 4; v. 15; xi. 6; Eph. i. 6, 7; ii. 8; 2 Tim. i. 9; Titus ii. 11; iii. 7. (iii) But, as the favour of God is never an idle feeling, but an active expression of love, it further denotes a spiritual gift, and especially the gift of such "spiritual aid as may enable a man both to *will* and to *do* according to what God has commanded." See Waterland's *Works*, Vol. iv. p. 666. "The freeness of the out-comings of God's love is the central point of χάρις, the Greek for 'grace.'" "Gratia nisi gratis est, non est gratia." Trench's *Synonyms*, p. 163.

² Collect for the First Sunday after Trinity.

³ Collect for the Fourth Sunday in Advent.

⁴ "As ἐπιθυμεῖν cannot apply to the Spirit some other verb must be supplied in the second clause." Lightfoot on Gal. v. 17.

bringing him into captivity¹ to the law of sin (Rom. vii. 22, 23).

3. **Necessity of Prayer.** Because, then, the frailty of man without God cannot but fall², and we have no power of ourselves to help ourselves³, we must seek help of Him, of Whom alone cometh our strength. To this end Prayer, which is an instinct of the human soul, and the key that opens the gate of heaven⁴, is the ordained means.

4. **Example of our Lord.** This is specially taught us by the example of our blessed Lord. For, while He was upon earth, though He was God of God, and Light of Light, yet He was in the constant habit of engaging in prayer to His Father in heaven. Sometimes we read of His retiring *into a solitary place a great while before day* (Mk. i. 35) for the purpose of prayer, sometime of His *continuing all night in prayer to God*⁵ (Lk. vi. 12). Moreover, we find that all the most momentous events in His life, the descent of the Holy Ghost at His Baptism⁶, His choice of the Apostles⁷, His Transfiguration⁸, His Betrayal to be

¹ Αἰχμαλωτίζοντά με = leading me captive in its chains. Comp. Lk. xxi. 24; 2 Cor. x. 5; 2 Tim. iii. 6.

² Collect for the Eighteenth Sunday after Trinity.

³ Collect for Second Sunday in Lent.

⁴ *Cæli clavis oratio: ascendat oratio, ut descendat gratia.* Nicholson *On the Catechism*, p. 155.

⁵ Compare also Mtt. xiv. 23; Mk. vi. 46; Lk. v. 16.

⁶ Now...it came to pass, that Jesus also being baptized, AND PRAYING, the heaven was opened (Lk. iii. 21). "Sæpe preces Jesu commemorat Lucas in rebus maximis." Bengel.

⁷ And it came to pass in those days, that He went out into a mountain (τὸ ὄρος = the mountain-range) to pray, and continued all night in PRAYER to God; and when it was day, He called unto Him His disciples, and of them He chose twelve (Lk. vi. 12, 13). "Magnum hac nocte negotium inter Deum et Mediatorem!" Bengel.

⁸ And it came to pass about an eight days after these sayings, He took Peter and John and James, and went up into a

crucified¹, were either preceded by or accompanied with prayer and supplication.

5. **His Precepts.** Moreover, we find that what He was in the habit of doing Himself, He bade His disciples do likewise. On one occasion, He said to them, *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you* (Mtt. vii. 7); on another, *What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them*² (Mk. xi. 24); on another, *Whatsoever ye shall ask in My Name*³, *that will I do, that the Father may be glorified in the Son* (Jn. xiv. 13); on another, *Verily, verily*⁴, *I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you* (Jn. xvi. 23).

6. **Apostolic Precepts.** What, therefore, their Master thus taught at once by His own example and precept, the Apostles also were careful to inculcate. Writing to the Thessalonians, St Paul says, *Pray without ceasing* (1 Thess. v. 17); to the Romans, *Continue instant*⁵ *in prayer* (Rom. xii. 12); to the Ephesians,

mountain to PRAY, and as He PRAYED, the fashion of His countenance was altered, &c. Lk. ix. 28, 29.

¹ *Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and PRAY yonder; on which followed the Agony and the thrice-repeated Prayer.* Mtt. xxvi. 36, and compare the parallels.

² Comp. also Mtt. xxi. 22.

³ Comp. Jn. xv. 7, 16.

⁴ *Asseveratio gravissima, Eipropria, Qui per Se Ipsum et per veritatem Suam asseverat: et a dignitate personæ loquentis æquipollet juramento, præsertim ubi geminatur.* Bengel.

⁵ *Προσκαρτεροῦντες* = *adhering steadfastly to, persevering in.* Comp. Acts i. 14; ii. 42. "Instant" (from the Latin *instare* = *to urge, press upon*) occurs in our Version also in Lk. xxiii. 23, and 2 Tim. iv. 2. As applied (i) to prayer, it = *importunate, persevering*; (ii) to business, it = *earnest, diligent.* Comp. I preached in Kent also, at the instant request of a curate. Latimer's Rem. p. 324, quoted in the Bible Word-Book, p. 269.

Pray always with all prayer and supplication in the Spirit (Eph. vi. 18); to the Colossians, *Continue in prayer, and watch in the same with thanksgiving* (Col. iv. 2). Again, St James writes, *If any of you lack wisdom, let him ask of God, That giveth to all men liberally, and upbraideth not, and it shall be given him* (Jas. i. 5); and St John tells us, that *this is the confidence that we have concerning God, that if we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him*¹ (1 Jn. v. 14, 15).

CHAPTER I.

STRUCTURE OF THE LORD'S PRAYER.

1. **Need of a Form of Prayer.** We require, however, not only to be encouraged to pray, but also to be taught *how and for what* to pray, and this need our blessed Lord, Who knows our necessities before we ask, and our ignorance in asking², has graciously supplied.

2. **Supplied by our Lord.** For in His Sermon on the Mount, after warning His disciples against hypocrisy in prayer and using vain repetitions like the heathen, He proceeded to teach them a Form of supplication, after the model of which they were to pray (Mtt. vi. 5—13). Again, at a later period of His public ministry, we read that, *as He was praying in a certain place*³, *when He ceased, one of His disciples*, speaking

¹ Comp. also Heb. iv. 16; 1 Pet. iv. 7; 1 Jn. iii. 22.

² See the Collects at the close of the Communion Office.

³ The place is not pointed out by St Luke, but "it seems probable that this lesson of prayer was given in the same place as the preceding lesson of faith (Lk. x. 38—42), viz. Bethany." Oosterzee on Lk. xi. 1.

probably in the name of the rest, *said unto Him, Lord, teach us to pray, as John also taught his disciples*¹ (Lk. xi. 1). Whereupon He again instructed them to use the same form, which He had already delivered to the multitudes and the general body of His disciples² on the Mount of the Beatitudes.

3. **The Lord's Prayer.** The Form thus impressively taught us, which has not for its author any one of the patriarchs, prophets, or apostles, nay, not an angel from heaven, but which was given and commanded to be used by the Eternal Son³, Who with the Father and the Holy Ghost is God and our Lord, has ever been known as *the Lord's Prayer*⁴.

4. **Its structure.** In reference to the structure of this incomparable Prayer, it may be divided into four parts.

- | | | |
|------|----------------------------------|--|
| (i) | The Address or Invocation. | <i>Our Father Which art in heaven;</i> |
| (ii) | Three Petitions for God's glory. | 1. <i>Hallowed be Thy Name;</i>
2. <i>Thy kingdom come;</i>
3. <i>Thy will be done in earth, as it is in heaven:</i> |

¹ That John taught his disciples to pray is also implied in Lk. v. 33.

² "Formulam incomparabilem alio tempore Matthæus populo pluribus verbis; alio Lucas discipulis rogantibus brevius præscriptam recenset." Bengel on Lk. xi. 1. See also Tholuck's *Sermon on the Mount*, p. 25.

³ Stella, quoted in Denton's *Commentary on the Lord's Prayer*, p. 26. "Though men should speak with the tongues of angels, yet words so pleasing to the ears of God, as those which the Son of God Himself hath composed, were not possible for men to frame. He therefore which made us to live hath also taught us to pray, to the end that, speaking unto the Father in the Son's own prescript form, without scholy or gloss of ours, we may be sure that we utter nothing which God will either disallow or deny." Hooker's *Eccl. Pol.* v. xxxv. 3.

⁴ See Bingham's *Works*, iv. 480—493.

- (iii) Four Petitions for ourselves.
1. *Give us this day our daily bread:*
 2. *And forgive us our trespasses, as we forgive them that trespass against us;*
 3. *And lead us not into temptation;*
 4. *But deliver us from evil:*
- (iv) A Doxology. *For Thine is the Kingdom, the Power, and the Glory, for ever and ever, Amen.*¹

CHAPTER II.

THE INVOCATION.

THE LORD'S PRAYER.

Our Father Which² art in heaven.

EXPLANATION.

I desire my Lord God, our heavenly Father, Who is the giver of all goodness.

I. **Our Father.** The first point deserving of notice in this Invocation is the title, whereby our blessed Lord bids us address *the King eternal, immortal, invisible, the only³ God* (1 Tim. i. 17). We might have imagined that He would have bidden us employ some term that would express the greatness, or the power, or the majesty of Him, *in Whom we live, and move, and have our being* (Acts xvii. 28). But this He has not

¹ The Doxology does not occur in St Luke's Gospel, and is omitted from St Matthew's Gospel by Lachmann, Tischendorf, and Tregelles. But see Scrivener's *Supplement to the Authorized English Version of the New Testament*, and Denton *On the Lord's Prayer*, pp. 206—216.

² *Which*, commonly used for the relative *who*, and applied to persons, from the A.-S. *huile*, Mæso-Goth, *hréleiks*, literally, *who-like*. Comp. Latimer's *Sermons*, p. 331, "Who-soever loveth God, will love his neighbour, *which* is made after the image of God." See the *Bible Word-Book*, p. 528.

³ The word σοφῶς, "wise," does not occur here in the best MSS.

done. *When ye pray, He told His disciples, say, Our FATHER Which art in heaven.*

2. **The Fatherhood of God.** Now it is indeed true that the idea of God as a Father was not unfamiliar to the world¹. For Isaiah says, *Thou, O Lord, art our Father, our Redeemer, Thy Name is from everlasting* (Isai. lxiii. 16), and Malachi asks, *Have we not all one Father? Hath not one God created us?* (Mal. ii. 10). It is true also that the ancient Greeks² and Romans³, our Saxon ancestors⁴, and many other heathen nations, had dim convictions of the existence of a "Father of gods and men," an "All-Father," whose offspring we are (Acts xvii. 28). But not till our blessed Lord appeared upon this earth did we know that God was our Father, not only by creation but by redemption, having given His own Son to die for us, and bestowed on us *power to become the sons of God*⁵ (Jn. i. 12).

¹ See above, p. 23.

² By the Greeks Zeus was emphatically called Πατήρ, Πατήρ Ζεύς; hence the expression Πατήρ ἀνδρῶν τε Θεῶν τε, so common in Homer; comp. Æsch. *Theb.* 512; Pind. *P.* iv. 275, 344.

³ Jupiter, Diumque hominumque pater rex. "Wherever God hath been acknowledged, He hath been understood and worshipped as a Father." Pearson *On the Creed*.

⁴ "Who is first and eldest of the gods?" it is asked in the *Edda*, and the answer is, "He is called Allfadir in our tongue. He made heaven and earth, and the *lift*, that is, the sky, and all that belongs to them, and, what is most, He made man, and gave him a soul that shall live and never perish, though the body rot to mould, or burn to ashes."

⁵ See above, p. 24. "He made us, and is our Father by creation; He preserves us, and is our Father by His *providential care*; He has in His mercy taken us into His family, and is therefore our Father by *adoption*; He has redeemed us by His infinite love from the yoke of our sins and from bondage to Satan, and is our Father by *redemption*." Maldonatus, quoted in Denton, *On the Lord's Prayer*, p. 49.

3. **A ground of Confidence.** We may well believe, then, that the Saviour made choice of this name to encourage us when we draw near to *the throne of grace* (Heb. iv. 16). While it is the glory of earthly princes to be known by names which express their power, their descent, or the extent of their rule, "Christ, the natural Son of God, and best acquainted with His Father's Mind¹, assures us that it is God's will to be called by the sweetest name in earth, by that name alluring us to Himself, that we should without fear come to Him, taking away all doubting of His fatherly heart and good will," and reminding us that *if we, being evil, know how to give good things unto our children, much more shall our Father Which is in heaven give good things to them that ask Him* (Mtt. vii. 11).

4. **Our.** But there is another point respecting this title which is deserving of notice. When, during His Agony in the Garden of Gethsemane, the Saviour prayed, three times using the same words, He said, *O my Father, if it be possible, let this cup pass from Me* (Mtt. xxvi. 39). Again, when He spake of His Ascension He said, *I ascend unto MY Father, and your Father, and to MY God, and your God* (Jn. xx. 17). Thus He could speak with all possible propriety, for He is the Only Begotten of the Father. But when He bids us pray, He would have us call God *our* Father in common, rather than severally *my* Father. And hereby He reminds us that we ought to think not merely of ourselves, but of one another², and bear in mind those

¹ Nowell's *Catechism*. Compare also Cranmer's *Catechism*, p. 134: "Christ our Lorde knewe most certainly the will of His heuently Father, that is to say, that He would be oure moste swete and louvinge Father, for els He woulde not haue taught vs this title, *Our Father*."

² Hence the explanation in the Catechism, "I desire my Lord God...that He will send His grace unto me *and to all people*."

common bonds, which knit us together as men and as Christians in that mystical Body, of which He has made us "very members incorporate¹."

5. **Which art in heaven.** Again, to the title *Our Father*, He has joined the words *Which art in heaven*, and thereby reminds us that "we are to look for God, not in ourselves, but out of and above ourselves²," that we lift up our hearts from earth and earthly things to the high and holy Place, where He sitteth in majesty ineffable, amidst *the light which no man can approach unto* (1 Tim. vi. 16). Moreover, He would remind us of the reverence and humility with which we should draw near to Him; that He is in heaven, and we upon earth; and therefore that we should not be *rash with our mouth, or let our heart be hasty to utter any thing before Him*³ (Eccl. v. 2).

¹ Hence also in the petitions that concern ourselves He has taught us each to say, "*Give us this day our daily bread; Forgive us our trespasses; lead us not into temptation; but deliver us from evil.*" "Every godly man may, I grant, lawfully call God his own; but such ought to be the community and fellowship of Christian men together, and such clear love and goodwill ought every one to bear to all, that no one of them neglecting the rest, care for himself alone, but have regard to the public profit of all." Nowell's *Catechism*. Hence St Augustine calls the Lord's Prayer "the fraternal prayer," "*Oratio fraterna est; non dicit, Pater meus, tanquam pro se tantum orans, sed Pater noster, omnes videlicet unâ oratione complectens, qui se in Christo fratres esse cognoscunt.*" *De Serm. Dom. in Mon.* ii. c. 4.

² Trench's St Augustine, *On the Sermon on the Mount*, p. 93.

³ "We are, by these words, admonished not to ask anything unmeet for God; but as speaking to our heavenly Father, to have our hearts raised from earth, high and looking upward, despising earthly things, thinking upon things above and heavenly, and continually to aspire to that most blessed felicity of our Father, and to heaven as our inheritance by our Father." Nowell's *Catechism*; see also Nicholson *On the Catechism*.

CHAPTER III.

THE FIRST PETITION FOR GOD'S GLORY.

THE LORD'S PRAYER.

Hallowed be Thy Name.

THE EXPLANATION.

I desire my Lord God, our heavenly Father, Who is the giver of all goodness, TO SEND HIS GRACE UNTO ME, AND TO ALL PEOPLE, THAT WE MAY WORSHIP HIM...AS WE OUGHT TO DO.

1. **Thy Name.** From the Address or Invocation, which we have considered in the last Chapter, we pass on to the first petition¹ contained in the Lord's Prayer, *Hallowed be Thy Name*. The name of a person, as we have seen above², marks him out as an individual, presents him to the mind, or expresses something peculiar to him. The Name of God, therefore, may be defined to be that summary of His nature and character, or that revelation of Himself, which He has been pleased to vouchsafe to us His creatures.

2. **The Name of God** is thus frequently spoken of in the Bible. Thus David says, *O LORD our Lord, how excellent is Thy NAME in all the earth! Who hast set Thy glory above the heavens* (Ps. viii. 1), and he bids men *praise the NAME of the LORD, for His Name alone is excellent; His glory is above the earth and heaven* (Ps. cxlviii. 13). Again, Isaiah bids the man that fears the

¹ "Our Pater Noster," says one of old, "for the most part begins at *Give us this day our daily bread*, and our prayers are much like Jacob's vow, If God will give us bread to eat and raiment to put on, then shall He be our God; but our Lord bids us *seek first the kingdom of God and His righteousness*, and assures us that all things necessary *shall be added unto us*."

² See above, pp. 4, 5.

Lord, *trust in the NAME of the LORD, and stay upon his God* (Isai. l. 10). Again, on a memorable occasion¹ in the life of our blessed Saviour, His prayer to His heavenly Father was, *Father, glorify Thy NAME*²; whereupon there came a *Voice from heaven, saying, I have both glorified it, and will glorify it again* (Jn. xii. 28).

3. **Names of God.** It has been observed "that the great epochs of the history of the Chosen People are marked by the several names by which in each the Divine Nature is indicated³." In the Patriarchal age the word by which the most general idea of the Divinity was expressed was "El," "Elohim," *the Strong One, the Strong Ones*. When by the vision of the Burning Bush, Moses was summoned to deliver the Israelites from bondage in Egypt, *Behold*, he said, *when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His NAME? what shall I say unto them? And God said unto Moses, I AM THAT I AM: And He said, Thus shalt thou say unto the children of Israel, I AM* (JEHOVAH⁴, *the Eternal, the Self-Existent*) *hath sent me unto you*⁵ (Ex. iii. 13, 14). At a later

¹ In one of the courts of the Temple after the visit of the enquiring Greeks. See *Class-Book of New Testament History*, pp. 273, 274.

² Σοῦ τὸ ὄνομα = Nomen Tuum paternum, quod est in Me. Bengel.

³ Stanley's *Jewish Church*, Pt. i. p. 112.

⁴ Compare Ex. vi. 2, 3, *And God spake unto Moses, and said unto him, I am JEHOVAH: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of El-Shaddai (God Almighty), but by My Name JEHOVAH was I not known to them. The word LORD, by which we have rendered JEHOVAH, is the translation of Κύριος in the LXX, which is the translation of the Hebrew Adonai, the word used by the later Jews, out of excessive reverence, in place of JEHOVAH.*

⁵ Afterwards, while the Israelites were in the wilderness, Moses requested that he might see *the glory of the Lord*, and *Jehovah passed by before him, and proclaimed, The*

period, when the monarchy was established, the idea of the "Leader of the armies of heaven and earth" was enshrined in the name *JEHOVAH SABAOth*, the *Lord of Hosts*¹. When the Jewish economy had run its course, and He had finished His work, of Whose coming Moses and the prophets had written, He bade His Apostles baptize all nations *into the NAME of the Father, and of the Son, and of the Holy Ghost* (Mtt. xxviii. 19). And this is the last revelation we have received of the Name of HIM, *in Whom we live, and move, and have our being*.

4. **Hallowed be Thy Name.** When, then, we pray that God's Name may be hallowed², it is plain that that Name cannot in itself "be made either greater by increase, or lesser by decrease, it changeth not with any addition or diminishing, as our earthly things do³."

LORD, the LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and That will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. Exod. xxxiv. 1—8.

¹ Compare the words of David to the Philistine, *Thou comest to me with a sword and with a spear, and with a shield: but I come to thee in the NAME OF THE LORD OF HOSTS, the God of the armies of Israel, Whom thou hast defied* (1 Sam. xvii. 45; and comp. Josh. v. 14. 15).

² Ἀγιαῶμεν = (1) *to set apart for sacred purposes, to consecrate* (Jn. x. 36; xvii. 19); (2) *to treat a holy thing as holy, to hold sacred, to honour* (1 Pet. iii. 15; and comp. Ex. xx. 8; Lev. xxi. 8; Numb. xx. 12; Deut. xxxii. 51). The word "Hallow" itself comes from A.S. *hālgian*, *hāligan*, from *hālig*, holy. Comp. *Hallowe'en*, *Hallowmas*, the Eve and Feast of All Saints, or All Hallows. See Tholuck's *Sermon on the Mount*, p. 332.

³ Nowell's *Catechism*. Compare St Augustine, *de Serm. Dom.* LVII. 4. "Pro nobis rogamus, non pro Deo. Non enim bene optamus Deo, Cui nihil mali potest aliquando accidere. Sed optamus nobis bonum, ut sanctificetur sanctum Nomen Ejus: quod semper sanctum est, sanctificetur in nobis."

But our prayer is that the Name of God, and that Revelation of His Nature and Attributes, which we have received, may be made known in all the world, that "we and all people may worship¹ Him as we ought to do," look up to Him as a Father, serve and obey Him as His children, and so let our light shine forth, that all may see our good works, and glorify our Father Which is in heaven (Mtt. v. 16).

CHAPTER IV.

THE SECOND PETITION FOR GOD'S GLORY.

THE LORD'S PRAYER.

Thy Kingdom come.

THE EXPLANATION.

I desire my Lord God, our heavenly Father, Who is the giver of all goodness, THAT HE WILL SEND HIS GRACE UNTO ME, AND TO ALL PEOPLE... THAT WE MAY SERVE HIM... AS WE OUGHT TO DO.

1. **Connection.** Having in the previous petition prayed that the "Name of God," or that revelation of His character and attributes, which He has been pleased to make known to us, may be "hallowed," we are next taught to pray that His Kingdom may come, or, as the petition is explained in the Catechism, that He will "send His grace to us and to all people, that we may serve Him as we ought to do."

2. **The Kingdom of God.** The expression *Kingdom of God*, or *Kingdom of Heaven*², is of frequent occurrence in the New Testament. Thus, when John the Baptist appeared on the banks of Jordan as the

¹ Hence this Prayer is that we may keep the Second and Third Commandments.

² The expression *ἡ βασιλεία τῶν οὐρανῶν* is peculiar to St Matthew, and was probably grounded on the prophecy of Daniel ii. 44, respecting the *establishment of a Kingdom by the God of heaven, which should never be destroyed*. Compare also Dan. vii. 13, 14, 27.

forerunner of the Saviour, his message to the multitudes who gathered round him was, *Repent ye, for the kingdom of heaven is at hand* (Mtt. iii. 2). Again, when our Lord commenced His public ministry, and *went about all Galilee teaching in their synagogues*, the theme of His preaching was the Glad Tidings of *the kingdom of heaven* (Mtt. iv. 17, 23). When He rose from the dead and *shewed Himself alive after His passion* to His Apostles, the great subject of His converse with them was *the things pertaining to the kingdom of God* (Acts i. 3). When He describes the scene of the last Judgment, He tells us He will say to those on His right hand, *Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world* (Mtt. xxv. 34).

3. **The Kingdom of Grace.** The passages quoted illustrate some of the senses in which the expression is used. Sometimes it denotes the visible Church, or Kingdom of Grace (Eph. iii. 2), which the Baptist proclaimed as at hand, and which Christ established on earth (Heb. ii. 3, 4), and described in various parables its slight and despised beginning¹, its hidden, its mysterious working², and its final assured triumph³. In this sense the Kingdom of God has come; and we pray in the Lord's Prayer that it may be extended

¹ In the Parable of the Mustard Seed, Mtt. xiii. 31, 32; Mk. iv. 30—32; see Trench *On the Parables*, pp. 107, 108; Tristram's *Natural History of the Bible*, pp. 472, 473.

² In the Parable of the Hidden Leaven, Mtt. xiii. 33; Lk. xiii. 20, 21; Trench, p. 111; and of the Seed growing Secretly, Mk. iv. 26—29, the only Parable peculiar to St Mark; Trench, p. 282.

³ "The 'Mustard Seed' and the 'Leaven' declare the victorious might,—the first, the *outward*, and the second, the *inward* might of the Kingdom; and therefore implicitly prophecy of its development in spite of all the obstacles set forth in the Parable of 'the Tares' (Mtt. xiii. 24—30), and its triumph over them." Trench, p. 142.

throughout the world¹, that *the earth may be filled with the knowledge of the glory of the Lord, as the waters cover the sea* (Hab. ii. 14), that its ministers may be multiplied² (Mtt. ix. 37, 38), that all men being *delivered from the power of darkness, and translated into the Kingdom of God's dear Son* (Col. i. 13), may be won to its holy company, may serve God as they ought to do; and "having strength and steadfastness by His divine power, restraining corrupt and crooked affections, subduing and taming lusts, conquering, vanquishing, putting to flight, and chasing away all vices, may increase and enlarge His heavenly commonweal³."

4. **The Kingdom of God in the Heart.** Again, the Kingdom of God sometimes denotes the personal rule of Christ in the hearts of His followers⁴, and is described as being within us⁵ (Eph. ii. 22; iii. 17), as not consisting in *meat and drink, but in righteousness, and peace, and joy in the Holy Ghost* (Rom. xiv. 17). In reference to the Kingdom of God in this sense, we pray that we and all who profess and call themselves its

¹ In opposition to *the Kingdom of God* is *the Kingdom of Satan* (Mtt. xii. 26), with "its 'Principalities,' its 'Powers,' its 'World-rulers of Darkness,' its 'Spiritual Hosts of evil in the heavenly regions.'"
See Bp. Ellicott on Eph. vi. 12.

² "Christianity is very particularly to be considered as a *trust*, deposited with us in behalf of others, in behalf of mankind, as well as for our own instruction." See Bp. Butler's *Sermon for the Society for the Propagation of the Gospel*.

³ Nowell's *Catechism*, p. 195.

⁴ The Kingdom of God, as not merely a general but an *individual thing*, is set forth in the Parables of (a) the *Hidden Treasure* (Mtt. xiii. 44), and (b) the *Pearl of Great Price* (Mtt. xiii. 45, 46), which were addressed, not to the multitude, but to the more immediate disciples. See Trench, p. 118.

⁵ Ἐντός ὑμῶν in Lk. xvii. 21 is better rendered *among you*, as in the margin of our Version. "*Intra, non respectu cordis singulorum Phariseorum (tametsi revera Christus habitat in corde suorum, Eph. iii. 17) sed respectu totius populi Judaici.*" Bengel *in loc.*

subjects, may be so not in name¹, but in deed, not in pretence, but in reality; we pray that every member of His Church, in his vocation and ministry, may truly and godly serve Him², may eschew³ those things that are contrary to their profession, and follow all such things as are agreeable to the same⁴, to His honour and glory.

5. **The Kingdom of Glory.** Again, the Kingdom of God sometimes denotes not the Kingdom of Grace now established upon earth, and chequered and marred with sin and infirmity, but that perfect Kingdom of Glory⁵, which shall hereafter be established over and in this earth, when the present order of things shall be closed; and having *put down all rule and all authority and power*, Christ shall *deliver up the kingdom to God even the Father* (1 Cor xv. 24). Respecting this Kingdom⁶, we pray that it may please God shortly to ac-

¹ On the awful danger of having only a *name to live*, see Rev. iii. 1, and Archbp. Trench's Commentary, *Epistles to the Seven Churches*, p. 155; compare the Parable of the Barren Fig-Tree (Lk. xiii. 6—9).

² Collect for Good Friday. "*Hoc desideras, hoc cupis orando, ut sic vivas, quomodo ad regnum Dei, quod est omnibus sanctis dandum, pertineas, ergo ut bene vivas, tibi oras, cum dicis, Veniat regnum Tuum.*" S. Aug. *de Serm. Dom.* LVI. 6. "*Cum ergo dicimus, Veniat regnum Tuum, oramus ut nobis veniat. Quid est, ut nobis veniat? Ut bonos nos inveniat. Hoc ergo oramus, ut bonos nos faciat; tunc enim nobis veniet regnum Ejus.*" *De Serm. Dom.* LVIII. 5.

³ *Eschew* (Job i. 1, 8; 1 Pet. iii. 11; Ps. xxxiv. 14, P. B. Ver.) comes from the old Norman *eschiver*, Ital. *schivare* = to flee from, shun, avoid). *Bible Word-Book*, p. 182, and compare Cranmer's *Catechism*, p. 143, "to be swift and redye to do all thinges that maye please God, and to *eschewe* those things that maye displease Hym."

⁴ Collect for the Third Sunday after Easter.

⁵ See Mtt. xxv. 34; Eph. v. 27; and see above, p. 62.

⁶ "*Venturum est ipsum regnum, cum facta fuerit resurrectio mortuorum; tunc enim veniet Ipse.*" *De Serm. Dom.* LVII. 5.

comply the number of His elect, and to hasten its coming¹, that *the kingdoms of this world may indeed become the Kingdoms of our Lord and of His Christ* (Rev. xi. 15), that we, with all those who are departed this life in His true faith and fear, may see Him for ever and ever in His eternal and everlasting glory (Rev. xxii. 17, '20).

CHAPTER V.

THE THIRD PETITION FOR GOD'S GLORY.

THE LORD'S PRAYER.

*Thy Will be done in earth,
as it is in heaven.*

THE EXPLANATION.

*I desire my Lord God, our
heavenly Father, Who is the
giver of all goodness, TO SEND
HIS GRACE UNTO ME AND TO
ALL PEOPLE, THAT WE MAY...
OBEY HIM, AS WE OUGHT TO
DO.*

1. **The Third Petition** in the Lord's Prayer is closely connected with the two preceding petitions². For if God's Name is to be hallowed, and His Kingdom come, His Will must be done and obeyed by us, even as our Lord Himself has warned us, saying, *Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the Will of My Father Which is in Heaven* (Mtt. vii. 21).

2. **God's secret Will.** Now the Will of God sometimes denotes His secret Will³, or the secret purpose, whereby He originally created and ever ordereth and determineth all things *in the army of heaven, and among the inhabitants of the earth*, so that none can

¹ Prayer in the Burial Service; Nowell's *Catechism*, p. 196.

² The Third petition is wanting in the best MSS. of Lk. xi. 2. See Tischendorf's *Greek Test.*

³ "Voluntas absoluta." See Denton *On the Lord's Prayer*, p. 104.

stay His hand, or say unto Him, What doest Thou? (Dan. iv. 35). But this Will is hid from us¹; it is *unsearchable and past finding out* (Rom. xi. 33), and when we pray to God, *Thy Will be done*, we pray that we may be enabled, after the example of His blessed Son², to resign ourselves cheerfully to whatever He may order for us, to humble ourselves *under His mighty hand* (1 Pet. v. 6), and receive and suffer whatever be His will concerning us, not only with contented, but also with gladsome hearts³; remembering that all things are appointed and continued by infinite wisdom and goodness.

3. **God's Revealed Will.** But that which is mainly alluded to here⁴ is the revealed Will of God, made known to us by precepts and prohibitions of His written Word, and *teaching us that, denying ungodliness*

¹ "Whatsoever is done with counsel or wise resolution hath of necessity some reason why it should be done, albeit that reason be to us in some things so secret, that it forceth the wit of man to stand, as the blessed Apostle himself doth, amazed thereat: *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, &c.*" Hooker, *Eccl. Pol.* i. ii. 5.

² Compare the Prayer of our Lord in the Garden of Gethsemane, *O My Father, if it be possible, if Thou be willing, let this cup pass from Me; nevertheless, not My will, but Thine be done* (Mtt. xxvi. 39, and Lk. xxii. 42). To this same will Job also referred when he said, *the Lord gave, and the Lord hath taken away; blessed be the name of the Lord* (Job i. 21).

³ Nowell's *Catechism*, p. 197. "Resignation to the will of God is the whole of piety, it includes in it all that is good, and is a source of the most settled quiet and composure of mind...it is a temper particularly suitable to our mortal condition, and what we should endeavour after for our own sakes in our passage through such a world as this, where there is nothing upon which we can rest or depend, nothing but what we are liable to be deceived and disappointed in." Bp. Butler, *Serm.* xiv, *Upon the Love of God*; see also his *Sermon On the Ignorance of Man*.

⁴ Secker's *Lectures on the Catechism*, II. 174.

and worldly lusts, we should live soberly, righteously, and godly in this present world (Titus ii. 12), and also by the example¹ of our blessed Lord. For *as He who hath called us is holy*, so should we *be holy in all manner of conversation* (1 Pet. i. 15; 1 Thess. iv. 3).

4. **Thy will be done.** When, therefore, we pray *Thy will be done*, we pray for grace to enquire *what is that good, and acceptable, and perfect will of God* (Rom. xii. 2), and as His blessed Son came *not to do His own will, but the will of Him that sent Him*² (Jn. vi. 38), so we may make His will the rule of our actions, and His commandments³ the rule of our lives. We pray also that He, "Who alone can order the unruly wills and affections of sinful men⁴," will so "change and fashion our wills to the meaning and will of His majesty, that we may will or wish nothing, much less do anything, that His Divine will misliketh⁵," but may obey Him in all things, as we ought to do.

5. **As it is in heaven.** Not only, however, are we to pray that God's will may be done by us on earth, but that it may be done in earth, *as it is in heaven*⁶. For

¹ Comp. the Collect for the Second Sunday after Easter, where we pray that God, "Who hath given His only Son to be unto us both a sacrifice for sin, and also an *ensample of godly life*, will give us grace that we may.....daily endeavour ourselves to follow the blessed steps of His most holy life."

² Comp. also Jn. iv. 34, *My meat is to do the will of Him that sent Me, and to finish His work.*

³ See Cranmer's *Catechism*, p. 150.

⁴ Collect for the Fourth Sunday after Easter; comp. the conclusion of that for the First Sunday after Trinity.

⁵ Nowell's *Catechism*, p. 197. The petition, then, offered up is for the grace of *perfect obedience*.

⁶ Γενηθήτω τὸ θέλημα σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς (Mtt. vi. 10) = *Thy will be done, as in heaven, so on earth*. Some would refer the words *in earth as it is in heaven* to the three petitions which have gone before. See Bengel on Mtt. vi. 10; Denton, pp. 110, 111.

the heavens declare the glory of God, and the firmament sheweth His handywork (Ps. xix. 1), and *fire and hail, snow and vapours, stormy wind, fulfil His word* (Ps. cxlviii. 8). In heaven, moreover, God “hath ordained and constituted the services of Angels” and Archangels “in a wonderful order¹.” In that blest abode they *do His commandments, hearkening unto the voice of His word* (Ps. ciii. 20), and render unto Him perfect, ready, willing, and constant service². As, then, in heaven there is perfect obedience, so we pray that in earth the same ready and willing service may be rendered by us, that here as there one Will may be loved, and one Will may be done³.

CHAPTER VI.

THE FIRST PETITION FOR OUR OWN NEEDS.

THE LORD'S PRAYER.

Give us this day our daily bread.

THE EXPLANATION.

I pray unto God, THAT HE WILL SEND US ALL THINGS THAT BE NEEDFUL BOTH FOR OUR SOULS AND BODIES.

I. Connection with the preceding Petitions.

The first three petitions of the Lord's Prayer relate, as we have seen, to the glory and sovereignty of God, and are therefore expressed in general and impersonal

¹ Collect for Michaelmas Day.

² Comp. (1) Isai. vi. 2, 3; (2) Heb. i. 14; (3) Lk. i. 19, ii. 8—14; (4) Acts xii. 6—11.

³ Respecting the plan and inner coherence of the Lord's Prayer, St Augustine observes of the first three petitions, that “God's Name, at His coming in the flesh, began to be hallowed; since then His kingdom has been ever coming, as it is in part come; hereafter it will be a perfected kingdom, at His Second Advent, from which time His Will will be done here as perfectly as in heaven.” Trench's *Sermon on the Mount*, from St Augustine, p. 108.

forms. The four remaining petitions relate to our own wants and our own daily necessities. Hence they are expressed in our own name as four personal entreaties. *Give us this day our daily bread; forgive us our trespasses; lead us not into temptation; deliver us from evil*¹.

2. **The life of the body.** Of our daily necessities the first and most obvious is the preservation of life², which depends on a due supply of food, as do both on the good-will of our heavenly Father³ (Ps. cxlv. 15, 16). Therefore our Lord has taught us to pray for *bread, which strengtheneth man's heart* (Ps. civ. 15), and is sometimes put for the whole sustenance of man, bodily food, clothing and shelter, and "all competent means and outward blessings, that shall be meet for our necessity, for our Christian and sober delight"⁴.

3. **Our daily bread.** But He has bidden us pray not for our sustenance generally throughout our lives, but to say, *Give us this day* (Mtt. vi. 11), or *day by*

¹ See Denton *On the Lord's Prayer*, p. 123.

² "Restant petitiones pro ista vita peregrinationis nostræ : ideo sequitur, *Panem nostrum quotidianum da nobis hodie. Da æterna, da temporalia. Promisisti regnum, noli negare subsidium. Dabis apud Te sempiternum ornamentum, da in terra temporale alimentum.*" S. Augustine, *de Serm. Dom.* LVII. 7.

³ "When we saye, Gyue us thys daye oure daylye breade, we praye to God, that as through His great mercye and goodnesse, He dydde create vs, so He wyl lykewise nouryshe and feade us." Cranmer's *Catechism*, p. 155.

⁴ Nicholson *On the Catechism*, p. 168. Compare the Church Catechism "all things that be needful for our bodies." "When we desyer God to gyue vs oure dayly breade, thynke not that our heauenly Father wyl gyue vs only a morsell of bread, and nothing besyde, but under the name of breade be all thynges conteyned, which be necessarie to the maintenance of our lyfe, as meate, drynke, apparell, houses, landes, cattell, and moneye, according to the saynge of sainte Paule, God gyveth all thynges to our vse richely and abundantly." Cranmer's *Catechism*, p. 158.

day (Lk. xi. 3), the bread required for our subsistence¹. Hereby He teaches us moderation in our desires², and warns us against allowing ourselves in anxious and distracting cares about the morrow, which may not come, and making luxurious provision for the flesh and for its lusts. It is for bread, simple fare, He would have us pray, and that the bread of to-day³.

¹ Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. (Mtt.) The word ἐπιούσιος, which occurs nowhere else, has caused great difficulty. It has been connected (i) with εἶναι, as a compound from ἐπί and οὐσία, (ii) with λέναι, derived from ἐπιέναι through ἐπιών or ἐπιούσα.

(i) If we connect it with εἶναι, and refer it to the substantive οὐσία, it has been thought to mean (a) *for our sustenance*, and so “necessary,” οὐσία referring to physical subsistence; (b) *for our essential life*, and so “spiritual,” “eternal,” οὐσία denoting the higher, essential being; (c) *preeminent, excellent*, as being above all οὐσῆαι, Latin *supersubstantialis*. But, though this derivation is supported by Origen (*de Orat.*), it is untenable, as the form would be ἐπούσιος, not ἐπιούσιος.

(ii) The more probable derivation is from ἐπὶ and λέναι, either through the feminine participle ἐπιούσα, sc. *ἡμέρα*, or the participle masculine ἐπιών, sc. *χρόνος*. The meanings would then be (1) *our bread for the coming day*, or (2) *our bread for the coming time*.

Our rendering “daily” has prevailed uninterruptedly in the Western Church from the beginning, is supported by the Syrian, Egyptian, Armenian, and Æthiopic Versions, was adopted by Tyndale and all the subsequent English Versions, and fairly represents the original. See the discussion of the whole question in Prof. Lightfoot’s *Treatise “On a Fresh Revision of the New Testament,”* pp. 206—234.

² See Prov. xxx. 8, 9; Mtt. vi. 34; 1 Tim. vi. 8; and above, p. 108. “Christ hath not taught vs to aske sustenance for fyfthy or three score yeare, nor yet for one yeare, no nor for one moneth or weake, but He hath wyllled us to aske our dayly breade; and He saieth, *Be not careful for to morowe, for to morowe bringeth care enough of it selfe.*” Cranmer’s *Catechism*, p. 186.

³ “Impudentia est ut a Deo petas divitias: non est im-

4. **The life of the soul.** But man doth not, like the beasts that perish, *live by bread only* (Deut. viii. 3), nor is it his body only that requires to be sustained. There is the life of the soul also, and in this Prayer we pray unto God that He will send us all things that be needful for our souls as well as for our bodies¹. Of the life of the soul Christ is the Sustainer. *I am the Bread of life*, He tells us; *he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst* (Jn. vi. 35).

5. **Needs of the soul.** This spiritual life He supplies through the study of the revealed word of God, which is *perfect, converting the soul; enlightening the eyes; a lamp unto the feet, and a light unto the path*² (Ps. xix. 7, 8; cxix. 105); through the steady use of the appointed means of grace³, public and private prayer, and especially the reception of the Eucharist, wherein we “spiritually eat the Flesh of Christ, and drink His Blood; we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us⁴.”

prudencia ut petas panem quotidianum. Aliud est unde superbias, aliud est unde vivas.” August. *de Serm. Dom.* lvi. 10. “Pereat avaritia, et dives est natura.” *Ib.* lviii. 5.

¹ See the Catechism. “Quidquid animæ nostræ et carni nostræ in hac vita necessarium est, quotidiano pane concluditur.” August. *de Serm. Dom.* viii. 5.

² *Man doth not live by bread only, but by every word that proceedeth out of the mouth of God doth man live* (Deut. viii. 3). *The words that I speak unto you, they are spirit and they are life* (Jn. vi. 63). Compare the Collect for the Second Sunday in Advent, “read, mark, learn, and inwardly digest them.”

³ “Quod vobis tracto, panis quotidianus est: et quod in Ecclesia lectiones quotidie auditis, panis quotidianus est: et quod hymnos auditis et dicitis, panis quotidianus est.” August. *de Serm. Dom.* lvii. 7.

⁴ Jn. vi. 47—65. Exhortation in the Communion Service, and the Second Post-Communion Prayer; and see Alford’s note on Mtt. vi. 11.

CHAPTER VII.

THE SECOND PETITION FOR OUR OWN NEEDS.

THE LORD'S PRAYER.

And forgive us our trespasses, As we forgive them that trespass against us.

THE EXPLANATION.

I pray unto God... THAT HE WILL BE MERCIFUL UNTO US, AND FORGIVE US OUR SINS.

1. **Connection.** Having prayed unto God to give us the food necessary for this life, we supplicate Him that with this He will bestow upon us this greater mercy, the forgiveness of our trespasses against Himself, the bountiful Giver of all good gifts.

2. **Trespasses.** A great variety of words, as we have already seen¹, are employed in Scripture to describe the state of sinfulness we inherit from our birth, and the offences we daily commit. Two of these occur in the Lord's Prayer. *Forgive us our debts*, we read in St Matthew²; *forgive us our sins*, we read in St Luke³; and when our Lord in the Sermon on the Mount repeats His precepts respecting forgiveness, He uses the word *trespasses*⁴. By the use of these words we confess not only that our nature is sinful, and that we come very

¹ See above, p. 66, and the notes.

² Mtt. vi. 12: "Ἀφες ἡμῖν τὰ ὀφειλήματα ἡμῶν.

³ Lk. xi. 4: "Ἀφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, the figure being taken from missing a mark or aim.

⁴ Ἐὰν γὰρ ἀφῇτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ Πατήρ ὑμῶν ὁ οὐράνιος, Mtt. vi. 14. The word *παράπτωμα* should have been added to those cited above, p. 66. It denotes (1) *a falling beside, falling from the right way*. Polybius, ix. 10. 6, uses it for *a b'under, a mistake in judgment*; and our translators have rendered it by (1) *fault* in Gal. vi. 1; Jas. v. 16; (2) *offence* in Rom. iv. 25; v. 15, 17, 18, 20; (3) *fall* in Rom. xi. 11, 12; (4) *trespass* in Mtt. vi. 14, 15; Mk. xi. 25, 26; 2 Cor. v. 19; Eph. ii. 1; Col. ii. 13; (5) *sins* in Eph. ii. 5; Col. ii. 13.

far short of the obedience God expects of us, but that by our sins we have contracted *debts* which we are not able to pay, and by wandering from the *narrow way which leadeth unto life* (Mtt. vii. 14), have *trespassed* into forbidden paths.

3. **Forgiveness.** But with this confession we join the prayer that God will be merciful unto us, and forgive our own sins, debts, and trespasses. The promise¹ of this forgiveness is, as we have seen, signed and sealed to us in baptism, and God is ever ready to fulfil it, *and to cleanse us from all unrighteousness* (1 Jn. i. 9) for the sake of Jesus Christ our only Mediator and Intercessor.

4. **As we forgive.** But while our Lord teaches us to ask for forgiveness of our sins with as little doubt as for our daily bread, He adds to it a condition and proviso², of which we should never lose sight. *Forgive us our trespasses*, He teaches us to say³, *as we forgive⁴ them that trespass against us*. This condition He solemnly enforced, saying, *If ye forgive men their trespasses, your heavenly Father will also for-*

¹ "Remissio peccatorum una est, quæ semel datur; alia, quæ quotidie datur. Remissio peccatorum una est, quæ semel datur in sancto Baptismate; alia, quæ quamdiu vivimus hic, datur in Dominicâ Oratione." S. Aug. *de Serm. Dom.* LVIII. 6.

² "Sponsionem facimus cum Deo, pactum et placitum. Hoc tibi dicit Dominus Deus tuus: *Dimitte, et dimitto—non dimisisti; tu contra te tenes, non Ego.*" S. Aug. *de Serm. Dom.* LVI. 13.

³ Ὡς καὶ = *like as we also*, implying in the two actions a similarity of kind, not a comparison of degree. We may forgive each other *a hundred pence*, but God forgives us *ten thousand talents*, Mtt. xviii. 23—34. See Trench *On the Parables*, p. 147, and the notes.

⁴ Or rather *have forgiven*, ἀφῆκαμεν according to the better reading. Comp. Mtt. v. 23, 24. The forgiveness is supposed to be *completed before we approach* the throne of grace. Alford *in loc.*

*give you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses*¹ (Mtt. vi. 14, 15). The stress which the Saviour lays upon it, ought to remind us of the supreme importance of cultivating a forgiving disposition, of being *kind one to another, tender-hearted, forgiving one another*², as we hope that *God, for Christ's sake, hath forgiven us* (Eph. iv. 31, 32). "A forgiving spirit is absolutely necessary, if we hope for pardon of our own sins, if ever we hope for peace of mind in our dying moments, or for the Divine Mercy in that Day when we shall most stand in need of it"³."

CHAPTER VIII.

THE THIRD PETITION FOR OUR OWN NEEDS.

THE LORD'S PRAYER.

And lead us not into temptation.

THE EXPLANATION.

I pray unto God that...IT WILL PLEASE HIM TO SAVE AND DEFEND US IN ALL DANGERS GHOSTLY AND BODILY.

1. **Connection.** Having prayed for present support, and for the forgiveness of past transgressions and of daily shortcomings, we proceed in the next petition to pray for future protection from the temptations of

¹ Compare also Mk. xi. 25, 26. *And when ye stand praying, forgive, if ye have ought against any: that your Father also Which is in heaven may forgive you your trespasses: but if ye do not forgive, neither will your Father Which is in heaven forgive your trespasses.* The same truth is set forth in the Parable of the "Unmerciful Servant," Mtt. xviii. 23—35.

² And that from our hearts, ἀπὸ τῶν καρδιῶν, Mtt. xviii. 35. Comp. Col. iii. 12, 13.

³ Butler's Sermon Upon Forgiveness of Injuries. Comp. Eccclus. xxviii. 1—4.

the world, the flesh, and the devil, the enemies against which we have promised to fight manfully¹, but which are ever assailing us.

2. **Temptation.** The word temptation² is used in Scripture in two senses, to denote (i) *trial* or *probation*, (ii) *seduction* or *ruin*³. In the first sense God is said to tempt, that is, to prove His children, either for the purpose of making trial of their faith, as in the case of Abraham (Gen. xxii. 1, 2); or of testing their patience, as in that of Job (Job i. 11, 12); or of humbling them, and of discovering what is in their hearts, as in the case of the Israelites (Deut. viii. 2 ; xiii. 3); or of checking self-conceit and showing the perfection of His grace, as in the case of St Paul (2 Cor. xii. 7, 9). In the second sense the word is specially applicable to the wiles and snares which the Devil⁴ employs to pervert to evil what in itself is designed for good, and to draw men on to their destruction. Hence he is emphatically termed

¹ See the Vow of Renunciation, above, pp. 11—14.

² In Greek *πειρασμός* from *πειράζειν*, which means (a) to make experience of; (b) to pierce or search into; (c) to attempt (Acts xvi. 7; xxiv. 6); (d) to try intentionally, and with the purpose of discovering what of good or evil, of power or weakness, is in a person or thing (comp. Mtt. xvi. 1; xix. 3). And this (a) in a good sense God is said to do, when He puts men to the proof, that they may come out holier, stronger, humbler from the trial; and (b) in a bad sense, Satan is said to do, when he puts men to the proof "with the intention and the hope that they may break down under the trial." See Trench's *Synonyms*, p. 267. *Deus tentat ut doceat, Diabolus tentat ut decipiat.* August. *Serm.* II. c. 3; see also Latimer's *Sermons*, p. 422.

³ Nicholson *On the Catechism*, p. 172. "Intelligimus duas esse tentationes, unam quæ decipit, alteram quæ probat: secundum eam quæ decipit, Deus neminem tentat: secundum eam quæ probat, tentat vos Dominus Deus vester, ut sciat si diligitis Eum." St Augustine in *Evang. Joh. Tract.* XLIII.

⁴ But he cannot tempt us without the permission of God, and then only through our own corrupted nature.

the Tempter¹ (1 Thess. iii. 5), and we read of his tempting Eve (Gen. iii. 1—5), David (1 Chr. xxi. 1), the Apostle Peter (Lk. xxii. 31), and especially our Lord Himself (Mtt. iv. 1—11).

3. **Lead us not into temptation.** In the petition, therefore, *lead us not into temptation*², we do not simply and absolutely ask of God that we may be freed from temptation, for St James bade those, to whom he wrote, *count it all joy when they fell into divers temptations, knowing that the trying of their faith worked patience* (Jas. i. 2, 3). But we pray out of a deep sense of our own infirmity that we may not be brought into their power, so as to be overcome by them³. We pray that even the trials sent for our improvement may not be too great (1 Cor. x. 13), that we may be approved, not condemned by them⁴. We pray that in all the dangers, ghostly and

¹ See above, p. 12, and note.

² In Cranmer's *Catechism* the petition runs, *and suffer us not to be led into temptation*; and in the French version of De Sacy, *Et ne nous abandonnez point à la tentation*, or, as he renders it at the foot of the page, *Et ne nous laissez point succomber à la tentation*. See Cranmer's *Catechism*, p. 167; Denton *On the Lord's Prayer*, p. 162, n. St Augustine alludes to this reading of the petition in numerous Latin MSS. *De Dono Persev.* c. vi. 12; *Opp. Tom. x.* p. 1401.

³ Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, Mtt. vi. 13. Comp. Mtt. xxvi. 41: where, "Intrare in tentationem significat ita involvi illecebris aut periculis ut non extriceris." Grotius. "Temptatio semper est in medio: unde rogamus, non ut ne sit, sed ut ne nos ea tangat aut vincat." Bengel. Thus our Lord said to St Peter that Satan had desired to *sift* him and his fellow Apostles (ἵμας, Lk. xxii. 31) *as wheat*, but that He had prayed for him, that his faith might not utterly fail (ἐκλείπη, Lk. xxii. 32), that he might not be *completely* overcome.

⁴ "Da ut per tentationes probemur, non reprobemur." Peter Abelard. "To be led into temptation, is when God suffereth the greatnes of temptation so to grow, that we be not able to overcome the same, but be so deceaved and blynded by the Devel, that synne is pleasant vnto us, and

bodily, to which we may be exposed, we may not be without God's gracious help¹, that He "Who knows us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright, will grant to us such strength and protection, as may support us in all dangers, and *carry us through* all temptations²."

4 **The Duty implied.** But if we would make this petition a reality instead of a mockery, we must attend to the Duty which it implies, of *maintaining a habit of humility, watchfulness, and prayer*. An absence of humility betrays us into self-confidence, and self-confidence, as in the instance of St Peter (Mtt. xxvi. 33—35), brings about many a fall. An absence of watchfulness exposes us to the wiles and snares of the Wicked One, and renders us ready victims to his assaults. An absence of prayer sends us to trial unprepared, and to battle without armour. *Watch and pray*, said the Saviour to the three Apostles in the Garden of Gethsemane, *that ye enter not into temptation*³. And, lastly,

we see nothing in the same but pleasure and profit, and consider not the anger of God due for synne, nor the poyson that lyeth in the same, nor the payne that shal folow thereof, and so we perswade oure selues, that we haue no more nede to watche or fyght against synne, but do consent to temptation, and yelde oure selues into the handes of our enemies." Cranmer's *Catechism*, p. 172.

¹ The idea of such a petition for help in ghostly danger expressed in the Catechism is well brought out by St Augustine: "Pugna, pugna; quia Qui te regeneraverit, Judex est; proposuit luctum, parat coronam. Sed quia sine dubio vinceris, si Illum adiutorem non habueris, si te deseruerit; ideo proponis in Oratione, *Ne nos inferas in tentationem*." *De Serm. Dom.* LVII. 9. "Petimus ne deserti Ejus adiutorio alicui tentationi vel consentiamus decepti, vel cedamus afflicti." *Ep.* 130 *ad Probam*.

² Collect for the Fourth Sunday after Epiphany; and compare 2 Pet. ii. 9.

³ Mtt. xxvi. 41; Lk. xxii. 40. "Christ knew that hour

if we would do as we would be done by, while avoiding all needless dangers ourselves, we must be very careful that we do not lead others into temptation¹, and cause them to fall, when we ourselves have prayed that we may be enabled to stand.

CHAPTER IX.

THE FOURTH PETITION FOR OUR OWN NEEDS.

THE LORD'S PRAYER.

But deliver us from evil.

THE EXPLANATION.

And... I pray unto God...
THAT HE WILL KEEP US FROM
ALL SIN AND WICKEDNESS, AND
FROM OUR GHOSTLY ENEMY,
AND FROM EVERLASTING DEATH.

1. **Connection.** The last petition of the Lord's Prayer differs from the preceding one. Temptation, as we have seen, is not in itself necessarily evil, unless it prevails, and we are overcome by it; for it may prove the means of bringing out, and through the conflict, of strengthening what is good in men, to their everlasting gain². But there is evil around us in the world, and from it we pray that God would deliver and rescue us³.

in the Garden was a precious opportunity for laying in spiritual strength. He struggled and fought *then*: therefore there was no struggling afterwards—no trembling in the Judgment-hall—no shrinking on the Cross, but only dignified and calm victory; for He had fought the Temptation on His knees beforehand, and conquered all in the Garden. The battle of the Judgment-hall, the battle of the Cross, were already fought and over, in the Watch and in the Agony." Robertson's *Sermons*, II. 330.

¹ See Secker's *Lectures on the Catechism*, II. 210.

² "Althoughe oure heuently Father, dothe moste mercye-fully forgyue us our offences, yet He dothe not take synne, cleane awaye, but durynge thys lyfe, we fyght against synne, untyl we die, and so be tryed and proued, whether we loue Him and His commaundementes, better than oure owne wylls and pleasures." Cranmer's *Catechism*, p. 179.

³ Ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ῥέεσθαι = (1) to draw to

2. **Evil.** The evil around us is of many kinds. (i) There is moral evil, sin, and wickedness, in the world¹ (1 Jn. v. 19), and in ourselves²; *for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies*³ (Mtt. xv. 19). (ii) There is the original author, and the constant promoter of evil⁴, the Evil One⁵, our “ghostly⁶ Enemy,” whom we have promised to renounce, but who is powerful and

oneself; (2) *to draw out of danger, to rescue* (comp. Hom. Od. xii. 107; Eurip. Orest. 1563); (3) *to shade, screen, protect*, used especially of (a) guardian deities (Hom. Il. xv. 257, 290), of (b) princes and chiefs (Hom. Il. ix. 396). Hence in the New Testament we find it applied to the *rescue of Lot from Sodom* (2 Pet. ii. 7); to the delivery of St Paul from *great trouble* (2 Cor. i. 10), from *persecutions and afflictions* (2 Tim. iii. 11), and from *imminent peril* (2 Tim. iv. 17, 18); to the delivery of mankind by Christ from *the power of darkness* (Col. i. 13), from *the wrath to come* (1 Thess. i. 10); to deliverance from *the hand of enemies* (Lk. i. 74), from *wicked men* (2 Thess. iii. 2), from *temptations* (2 Pet. ii. 9). The title *ὁ ρυόμενος*=the *Deliverer* is specially applied to Christ, Rom. xi. 26.

¹ See above, pp. 12—14.

² Hence St Augustine observes that the petition is for deliverance from ourselves: “*Libera me ab homine malo, a me ipso.*” *Serm. xlv. 3.*

³ Comp. Ps. xix. 12; Jer. xvii. 9; Gal. v. 19—21.

⁴ See above, p. 12.

⁵ Hence some would translate the petition, *deliver us from the Evil One*. The title *ὁ πονηρός*, the *Evil or Wicked One*, is applied to the Tempter by our Lord in Mtt. xiii. 19, *then cometh the Wicked One*; in Mtt. xiii. 38, *the children of the Wicked One*; in Jn. xvii. 15, *I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the Evil One*; by St Paul, Eph. vi. 16, *the fiery darts of the Wicked One*; by St John, *ye have overcome the Wicked One* (1 Jn. ii. 13, 14); *Cain who was of that Wicked One* (1 Jn. iii. 12); *that Wicked One toucheth him not* (1 Jn. v. 18).

⁶ From the Anglo-Saxon *gástlic*=*spiritual*. Compare Latimer's *Sermons*, p. 66, “For as the body wasteth and consumeth away for lack of bodily meat, so doth the soul

ever seeking to get an advantage of us (2 Cor. ii. 11; 1 Pet. v. 8). (iii) There are the wages, or consequences of evil, and of yielding to the seductions of the Evil One, everlasting death (Rom. vi. 23).

3. **Deliver us from evil.** Thus set in the midst of many and great dangers, and having no power of ourselves to help ourselves¹, we pray to God, Who is a most strong Tower to all them that put their trust in Him, to stretch forth His right hand, and save and defend us from the power of evil in the world and in ourselves (Rom. vii. 24), from the crafts and assaults of the Devil, and from the evil that follows these, eternal death². We pray that God will not withdraw His grace from us, or leave us to ourselves, to our own counsels and lusts, but will "raise up His power, and come among us, and with great might succour us³," that we may be enabled to withstand the temptations of the world, the flesh and the devil, and with pure hearts and minds to follow Him the only God⁴, and to obey His blessed Will.

4. **Victory.** In effect, therefore, the petition is not merely for deliverance from evil, but to have power and strength to have victory and to triumph⁵ against the enemies we promised at our Baptism to renounce; to have grace to endure⁶, to persevere unto the end,

pine away for default of *ghostly* meat." Compare also Shakespeare, *Rom. and Jul.* II. 2,

"Hence will I to my *ghostly* father's cell;" and Hooker, *Eccl. Pol.* I. viii. 3, "The rule of *ghostly* or immaterial natures, as spirits and angels." Compare also the words "ghostly counsel and advice," First Exhortation in the Communion Service.

¹ Collect for the Second Sunday in Lent.

² Prayer in the Litany, and in the Burial Service.

³ Collect for the Fourth Sunday in Advent.

⁴ Collect for the Eighteenth Sunday after Trinity.

⁵ Baptismal Service.

⁶ Ὑπομένειν, Rev. ii. 3. Ὑπομονή, *patience*, as we have

and to overcome, remembering what glorious promises are held out to *him that overcometh*¹ in this life-long battle.

CHAPTER X.

THE DOXOLOGY.

CLOSE OF THE LORD'S PRAYER.

For Thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

CLOSE OF THE EXPLANATION IN THE CATECHISM.

And this I trust He will do of His mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

1. The Doxology, as has been already remarked², does not occur in St Luke's Gospel; it is absent from some MSS. of St Matthew³, and is not given or explained in the Catechism⁴, which closes its explana-

rendered it, is not so much *patientia* as *perseverantia*, "a beautiful word, expressing the brave and persistent endurance of the Christian; βασιλῆς τῶν ἀπετῶν, as Chrysostom does not fear to call it." Trench, *Epistles to the Seven Churches in Asia*, p. 20.

¹ Rev. ii. 7, 11, 17, 26; iii. 5, 12, 21; xxi. 7. Comp. xii. 11. The use of νικᾶν, as expressive of moral victory over sin and temptation, while it occurs in Rom. xii. 21, is of frequent occurrence in St John, and "constitutes an interesting point of contact between the language of the Apocalypse and of his Gospel and his Epistles;" comp. Jn. xvi. 33; 1 Jn. ii. 13, 14; v. 4, 5; Trench, *Epistles*, pp. 90, 91.

² See above, p. 116, n.

³ It does not occur in Wiclif's version of Mtt. vi. 13.

⁴ It is wanting also in Cranmer's, but is given and explained in Nowell's *Catechism*, where it is called "*Dominicæ precationis appendix quædam.*" It was not added to the Lord's Prayer in the Prayer-Book till the year A.D. 1661, when it was directed to be used at the beginning of

tion of what we desire of God in the Lord's Prayer, with the expression of a confident hope that He will of His mercy and goodness, through our Lord Jesus Christ, do for us what we ask of Him. Ascriptions of praise are, however, a suitable conclusion of all prayers, and are warranted by Holy Scripture¹; and since this Doxology expresses several attributes of God, which are "so many props to our faith, so many assurances that we shall be heard²," it may be well to take note of them.

2. **For Thine is the Kingdom.** We express, then, in this Doxology our trust that God will do for us what we ask, because to Him belongs *the Kingdom, the Power, and the Glory, for ever and ever*. When we thus assert that to God belongs the Kingdom, we mean that to Him belongs the Dominion over all creation³, and that though there is a kingdom of Satan⁴, and divers kingdoms of men, yet **THE KINGDOM** belongeth to Him; that He is *exalted as Head above all* (1 Chr. xxix. 11), and *is the blessed and only Potentate, the King of kings, and Lord of lords* (1 Tim. vi. 15).

Morning and Evening Prayer and in the Post-Communion Service. It was inserted in a quarto edition of the Prayer-Book in 1630, and in the Prayer-Book for Scotland (1637). The form used in the Greek Church is:—"Ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν." See Procter *On the Book of Common Prayer*, p. 213, 10th ed.

¹ See 1 Chron. xxix. 11. *Thine, O Lord, is the Greatness, and the Power, and the Glory, and the Victory, and the Majesty; for all that is in the heaven and in the earth is Thine; Thine is the Kingdom, O Lord, and Thou art exalted as Head above all; and compare 1 Tim. i. 17; Jude 25; Rev. iv. 11; v. 12—14.*

² Nicholson *On the Catechism*, p. 175.

³ See Ps. xxii. 28; xcv. 3; ciii. 19; Dan. iv. 25.

⁴ See above, p. 125, n.

3. **And the Power.** The second reason why we trust that our Petitions will be heard, is because to God belongs not only the Right but *the Power* to do as seemeth Him fit. As we express it in the Creed, He is Omnipotent¹; He can do all things, *and none can stay His hand, or say unto Him, What doest Thou?* (Dan. iv. 35); He is All-sufficient, the Source of all strength and might. But not only does He by His “never-failing Providence order all things both in heaven and earth²,” but He “declares His Almighty Power most chiefly in shewing mercy and pity³,” He is *able to do exceeding abundantly above all that we ask or think* (Eph. iii. 20), and is “always more ready to hear than we to pray, and wont to give more than either we desire or deserve⁴.” On Him, therefore, to Whom *the Power* belongeth, and from Whom all other powers are derived, we may well depend, to help us in the hour of need.

4. **And the Glory.** Moreover, as the blessed and only Potentate, the King of kings and Lord of lords, and the Source of all power and might, to Him belong *the Glory, and the Victory, and the Majesty* (1 Chr. xxix. 11), and to Him are due Honour and Praise from every order of created beings. *Glory to God in the highest* was part of the Angels’ Song at the Incarnation of our blessed Lord (Lk. ii. 14). *Father, glorify Thy Name*, was one of His prayers on earth (Jn. xii. 28). *Glory and honour and thanks to Him That sitteth on the Throne*, is the perpetual ascription of *ten thousand times ten thousand, and thousands of thousands*, of the hierarchy of heaven (Rev. iv. 2—11; v. 11—14). “When, therefore, we put God in mind of His Glory, we have little cause to

¹ See above, p. 24.

² Collect for the Eighth Sunday after Trinity.

³ Collect for the Eleventh Sunday after Trinity.

⁴ Collect for the Twelfth Sunday after Trinity.

doubt of audience¹," for we make mention of that which He loves, and which *He will not give to another* (Isai. xlii. 8), and we need not fear, if it be for His Glory, but that our request shall be granted.

5. **For ever and ever.** Moreover, the Kingdom, the Power, and the Glory belong to Him *for ever and ever. His kingdom is an everlasting kingdom, and His dominion endureth throughout all generations* (Ps. cxlv. 13); *before the mountains were brought forth, or ever the earth and the world were made, He is God from everlasting, and world without end* (Ps. xc. 2, Pr. Bk. Ver.). As, therefore, He changeth not, and with Him *is no variableness, neither shadow of turning* (Jas. i. 17), as He is *the same yesterday, and to-day, and for ever* (Heb. xiii. 8); ever a King, and so ready to help His subjects; ever a Potentate, and so able to do that which seemeth Him right; we may trust that which "we have heard with our ears, and our fathers have declared unto us, of the noble works that He did in their days, and in the old time before them²," our heavenly Father will do also for us, "if not always according to our wish, will, and desire³," yet as it shall promote our salvation and His Glory (Rom. viii. 32, 38, 39).

6. **Amen.** Therefore we say at the close of the Lord's Prayer, *Amen*⁴, which expresses not only *So be*

¹ Nicholson *On the Catechism*, p. 177; Nowell's *Catechism*, pp. 204, 205.

² Clause in the Litany; comp. Ps. xliv. 1.

³ Nicholson *On the Catechism*, p. 179.

⁴ *Amen* literally = *firm, true*, and, as a substantive, *that which is true, truth*. It "was the proper response of the person to whom an oath was administered (1 Chr. xvi. 36; Neh. v. 13; viii. 6); and the Deity, to Whom appeal is made on such occasions, is called the God of *Amen* (Isai. lxxv. 16), as being a witness to the sincerity of the implied compact." Compare the use in (i) Deut. xxvii. 15—26;

it, but also *So it is*¹. As *So be it*, it denotes our own hope and trust that God will of His mercy and goodness do for us according to our petitions². As *So it is*, it expresses our faith, our full assurance, and confidence that the attributes ascribed really belong to Him; that as He is the *Amen, the faithful and true* (Rev. iii. 14), He will also do according to that He hath promised (1 Thess. v. 24).

(ii) 2 Cor. i. 20; (iii) Rev. iii. 14, and see Smith's *Bible Dict. Art. Amen*.

¹ "Fratres mei, Amen vestrum subscriptio vestra est, consentio vestra est, adstipulatio vestra est." St. Augustine, *Serm. Dom. LVII*.

² "And this the Lorde's Prayer we must ever ende with this worde *Amen*. Whiche is asmuche to say, as surely I trust it shall be so. And it is not ynough to say *Amen* with our tongue onely, but also *Amen* must be in our harte, and continew and tarry there, that is to saye, we ought to believe suerly and constantlye that our prayer is hearde, and that our heauenly Father wyll grant vs our petitions." Cranmer's *Catechism*, p. 180.

PART V.

THE SACRAMENTS.

QUESTION. How many Sacraments hath Christ ordained in his Church?—ANSWER. *Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.*

QUESTION. What meanest thou by this word *Sacrament*?—ANSWER. *I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.*

QUESTION. How many parts are there in a Sacrament?—ANSWER. *Two; the outward visible sign, and the inward spiritual grace.*

QUESTION. What is the outward visible sign or form in Baptism?—ANSWER. *Water; wherein the person is baptized IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.*

QUESTION. What is the inward and spiritual grace?—ANSWER. *A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.*

QUESTION. What is required of persons to be baptized?—ANSWER. *Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.*

QUESTION. Why then are Infants baptized, when by reason of their tender age they cannot perform them?—ANSWER. *Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.*

QUESTION. Why was the Sacrament of the Lord's Supper ordained?—ANSWER. *For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.*

QUESTION. What is the outward part or sign of the Lord's Supper?—ANSWER. *Bread and Wine, which the Lord hath commanded to be received.*

QUESTION. What is the inward part, or thing signified?—ANSWER. *The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.*

QUESTION. What are the benefits whereof we are partakers thereby?—ANSWER. *The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.*

QUESTION. What is required of them who come to the Lord's Supper?—ANSWER. *To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.*

SECTION I.

The Number and Nature of the Sacraments.

CHAPTER I.

NUMBER OF THE SACRAMENTS.

1. **Connection.** Having treated of the Creed, the Ten Commandments, and the Lord's Prayer, the Catechism proceeds to speak of the Sacraments, whereby God doth "present, exhibit, and seal"¹ to us the blessed effects of the Redemption wrought for us men by His Only-begotten Son.

2. **Number of the Sacraments.** Its first question, therefore, relates to the *number* of the Sacraments ordained by Christ in His Church. And it teaches us to say that He ordained *two only*² as generally³ neces-

¹ Nicholson *On the Catechism*, pp. 182, 188.

² See Article xxv. The Church of Rome holds that there are five other Ordinances, which may be called Sacraments, "that is to say, *Confirmation, Penance, Orders, Matrimony, and Extreme Unction.*" These, however, "have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God."

³ The Latin of this answer in the Catechism, "*Duo tantum, quæ quidem in genere necessaria sint ad salutem consequendam,*" is a key to its meaning. The expression *in genere* clearly points to the *race* (genus) of mankind. For the use of "generally" as = "universally" compare

(a) "*Therefore I counsel that all Israel be GENERALLY gathered unto thee, from Dan even to Beersheba,*" 2 Sam. xvii. 11; here the LXX has *πᾶς Ἰσραήλ*, and the Vulgate *universus Israel*.

(b) "*There shall be lamentation GENERALLY upon all the housetops of Moab,*" Jer. xlviii. 38; here the

sary to salvation, that is to say, Baptism, and the Supper of the Lord.

3. Proved from the Gospels. That our blessed Lord ordained but two Sacraments is clear from the Gospel narrative. There we find that shortly before He ascended up to heaven He bade His Apostles *Go, and make disciples of all nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost* (Mtt. xxviii. 19). There too we find that on the same night in which He was betrayed, at a Paschal¹

LXX has ἐπὶ πάντων τῶν δωμάτων Μωάβ, and the Vulgate *super omnia tecta Moab*.

- (c) "This kingdom IN GENERAL," Prayer for the High Court of Parliament, where the Latin is *pro hoc regno universo*.
- (d) "The GENERAL Thanksgiving" at Morning and Evening Prayer, where the Latin is *gratiarum actio generalis*.
- (e) "Then shall this GENERAL CONFESSION be made, in the name of ALL THOSE that are minded to receive the Holy Communion." Rubric in Communion Service.
- (f) "We must receive God's promises in such wise, as they be GENERALLY set forth to us in Holy Scripture," Art. xvii., where *generally* is the translation not of *plerumque* but of *generaliter*, i.e. to Christians as a class, genus; collectively, not individually.
- (g) "The promises of Christ are GENERAL, they pertain to all mankind," Latimer's Sermon on the Parable of the King's Son. "St Paul hath spoken of this armour GENERALLY, and now declareth the parts and pieces of armour," Latimer's Sermons, p. 28.
- (h) "From all these coasts IN GENERAL, full fifty sail were sent," Chapman's Homer, ii. 439.

See Blunt's *Annotated Book of Common Prayer*, p. 249, n. *The Bible Word-Book*, p. 223.

¹ On the vexed and extremely difficult question whether the meal of which the Saviour then partook was (1) the Passover, or (2) an anticipation of it, see Ebrard's *Gospel History*, pp. 395—405; Lange's *Life of Christ*, iv. 158

Feast, *He took Bread; and when He had given thanks, He brake it, and gave it to the disciples, and said, Take, eat; This is My Body Which is broken for you; Do this in remembrance of Me. And He took the Cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My Blood of the New Testament, Which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of Me* (Mtt. xxvi. 26—28; Mk. xiv. 22—24; Lk. xxii. 19, 20; 1 Cor. xi. 23—25).

4. **Generally necessary to Salvation.** These two Sacraments, and these two only¹, did He ordain as *generally necessary to salvation*, that is to say, as necessary for men in general, for the race of man taken as a whole; bidding His Apostles *go into all the world* (Mk. xvi. 15), make disciples of and baptize all nations²; and enjoining them, wherever they went, to celebrate the Lord's Supper in remembrance of Him.

—271; the Article *Passover* in Smith's *Bible Dict.*, and Bp Ellicott's *Hulsean Lectures*.

¹ As there were in the Jewish Church two Ordinances, Circumcision, whereby the Jew was admitted into the old covenant, and the Passover, wherein he commemorated the deliverance of his nation from Egyptian bondage, so did Christ ordain two Sacraments, Baptism, whereby we have our admission and entrance into the Church, and the Lord's Supper, wherein we commemorate His Redemption of the whole world. See Hooker, *Eccl. Pol.* v. lxvii.

² Compare the Exhortation in the Baptismal Service; "Forasmuch as *all men* are conceived and born in sin; and that our Saviour Christ saith, *None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost.*"

CHAPTER II.

NATURE OF A SACRAMENT.

1. **Connection.** Having stated the number of the Sacraments ordained by Christ Himself, the Catechism proceeds to enquire the meaning of the word "Sacrament."

2. **Classical usage.** The word Sacrament comes from the Latin *sacramentum*, which denotes (1) *The sum of money*¹ *that the parties to a suit deposited with the judge, as a SIGN or PLEDGE that they would proceed with the trial*²; (ii) *The OATH, whereby the newly*

¹ "Ea pecunia, quæ in judicium venit in litibus, *sacramentum* a sacro." Varr. *L. L.* v. 36. It was at first deposited with the *tres viri capitales*, but they subsequently gave security for it to the prætor. It was called *sacramentum* either (i) because the money was deposited in a sacred place; see Cic. *in Verrem*, II. i. 9. 26; or (ii) because "the loser of the suit forfeited his pledge to sacred temple uses." Trench, *Study of Words*, pp. 105, 6. "Qui judicio vicerat, summum sacramentum *e sacro* auferebat: victi ad ærarium redibat." Varr. *L. L.* v. 36 and 180.

² The *Sacramentum* was in the form of a Wager as to the Right. The claimant said, "*Quando tu injuria indicavisti, D Aeris sacramento te provoco.*" The opponent replies by giving the *Similiter*; "*Similiter ego te.*" In cases where the property in dispute was of the value of 1000 asses and upwards, the pœna of the sacramentum was 500 asses; if a man's freedom was at stake the pœna was 50 asses. Smith's *Dict. Antiq.* 1198, b. Hence *sacramentum* could be used for a civil suit or cause; comp. Cic. *Cæcin.* xxiii. 97, "*decemviri...sacramentum nostrum justum judicaverunt;*" *de Or.* 1. 10. 42; *in Mil.* xxvii. 74.

*enlisted soldier bound himself to obey his commander*¹;
 (iii) *An OATH or COMPACT generally*².

3. **Ecclesiastical usage.** The earliest application of the word to anything Christian occurs in the celebrated letter of Pliny the younger to the emperor Trajan, where he says of the Christians, that "they were wont to meet on a certain fixed day before sunrise, to sing hymns to Christ as to God, and to bind themselves *by a sacrament* not to commit any sort of wickedness³." Tertullian again, speaking of the Christian's baptismal vow, says that "he is called to the warfare of the living God, and makes answer to the words of *the Sacrament*⁴."

¹ Comp. Livy vii. 11. "Dictator...omnes juniores, nullo detrectante militiam, *sacramento* adegit;" xxii. 38, "milites tunc jurejurando ab tribunis militum adacti...nam ad eam diem nihil præter *sacramentum* fuerat;" Cæsar, *B. C.* i. 23, "milites Domitianos *sacramentum* apud se dicere jubet;" *B. C.* ii. 32, "*sacramento* quidem eos tenere qui potuit?"; Tac. *Ann.* i. 28, "Percennione et Vibuleno *sacramentum* dicturi sumus?"; *Hist.* i. 76, "Judaicum exercitum Vespasianus, Suriæ legiones Mucianus *sacramento* Othonis adegere;" Tertull. *de Spectac.* xxiv, "Nemo in castra hostium transit, nisi projectis armis suis, nisi destitutis signis et *sacramentis* principis sui, nisi pactus simul perire."

² Comp. Hor. *Od.* ii. xvii. 10, "Non ego perfidum dixi *sacramentum*, Ibimus, Ibimus;" Petron. *in Satyr.* cap. 117, "In verba Eumolpi *sacramentum* juravimus uri, vinciri, verberari;" Appul. l. 3, *Met.*, "Si quod inesset mutis animalibus tacitum ac naturale *sacramentum*." Comp. also Shakspeare, *All's well that ends well*, iv. iii. 156:—"I'll take the *sacrament* on't, how and which way you will;" *K. Rich.* II. iv. i. 328:—"You shall not only take the *sacrament* to bury mine intents, but also to effect."

³ "Affirmabant autem hanc fuisse summam vel culpæ suæ, vel erroris, quod essent soliti, stato die, ante lucem convenire, carmenque Christo quasi Deo dicere; sequē *sacramento* non in scelus aliquod obstringere, sed ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne depositum appellati abnegarent." Plin. *Epist.* xcvi.

⁴ Tertullian *ad Martyras*, cap. iii. See Bp Browne *On the Articles*, p. 577, n.

More commonly, however, it is used as the Latin translation of the Greek word *Μυστήριον*, a *Mystery*¹, and denoted “anything whereby an holy thing is signified²,” and so could be used (i) generally of any act of *peculiar solemnity or sanctity* or (ii) specially of *some particular sacred ordinance of the Church*.

4. **Defined in the Catechism.** In this higher and more special signification the word Sacrament is used in the Catechism, and is defined to be *an outward and visible sign³ of an inward and spiritual grace given*

¹ “Apud Latinos patres, qui res divinas scriptis tradiderunt, sacramenti nomen aliquam rem sacram, quæ in occulto latet, declarat, quemadmodum Græci ad eandem rem significandam *mysterii* vocabulo usi sunt.” *Cat. Trident.* II. 1. 2. *Μυστήριον* = (i) a religious mystery, like those of Eleusis, into which men were initiated; (ii) a secret (comp. Mtt. xiii. 11; 1 Cor. xv. 51); (iii) a symbolic representation or emblem (Rev. xvii. 5, 7). Comp. the expression *Holy Mysteries* in the Exhortation in the Communion Office.

² “Sacramentum, id est sacrum signum.” S. Aug. *de Civ. Dei*, x. 5; by which words “he alloweth the common description of a Sacrament, which is that it is a visible sign of an invisible grace: that is to say, that setteth out to the eyes and other outward senses, the inward working of God’s free mercy; and doth, as it were, seal in our hearts the promises of God.” Homily of *Common Prayer and Sacraments*.

³ “As for the number of these, if they should be considered according to the exact signification of a Sacrament, namely, for the visible signs, expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sins, and of our holiness and joining in Christ,—there be but two; namely, Baptism, and the Supper of the Lord.” Homily of *Common Prayer and Sacraments*. The limitation of the word to the two “Sacraments,” properly so called, of the Christian Church, is thus accounted for by Abp Trench: “A reminiscence of the employment of ‘Sacrament,’ an employment which still survived, to signify the plighted troth of the Roman soldier to his captain and commander, was that which had most to do with the transfer of the word to Baptism;

*unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof*¹.

5. **Essentials of a Sacrament.** To the constitution then of a Sacrament, it is essential

- (i) That there be an outward and visible sign of an inward and spiritual grace given unto us; and that
- (ii) This outward and visible sign should have been ordained by Christ Himself, as (1) a *means* whereby we receive that spiritual grace, and (2) a *pledge* to assure us thereof².

CHAPTER III.

THE PARTS OF A SACRAMENT.

1. **Connection.** In a Sacrament, then, there are two parts, *the outward and visible sign, and the inward and spiritual grace.*

2. **The outward visible sign.** The first part is the outward and visible sign, which is sometimes called

wherein we, with more than one allusion to this oath of theirs, pledge ourselves to fight manfully under Christ's banner, and to continue His faithful soldiers and servants to our life's end; while the *mysterious* character of the Holy Eucharist was mainly that which earned for it this name." *The Study of Words*, 12th ed. p. 107.

¹ "This definition does not exclude Confirmation, Penance, Orders, Matrimony, from being *in some sense* Sacraments; but it excludes them from being such Sacraments as Baptism and the Lord's Supper. No other ordinances but Baptism and Communion have an express sign ordained by Christ Himself, and annexed thereat the promise of free forgiveness of sins, and of inward and spiritual grace given unto us." Bp Browne *On the Articles*, p. 582.

² Compare the Definition of a Sacrament in Nowell's *Catechism*; and see Hooker, *Eccl. Pol.* v. lviii. 2.

the "matter¹," and sometimes the "element²," that is, the material used in the Sacrament.

3. Use of material things as signs and pledges.

In all ages God, Who *knoweth whereof we are made* (Ps. ciii. 14, Pr. Bk. Ver.), "that we are not endued with mind and understanding so heavenly and divine, that His graces do appear clearly of themselves to us, as it were to angels³," has condescended to use material things as *signs and pledges*. Thus:—

- (1) *The Rainbow* was a sign and pledge to Noah that the world should no more be destroyed by a flood (Gen. ix. 12—17).
- (2) *Circumcision* was a sign and pledge to Abraham of the Covenant betwixt himself and God (Gen. xvii. 9—14; Rom. iv. 11).
- (3) *The Miracles* Moses was to perform before Pharaoh were signs and pledges of his divine mission (Ex. iv. 1—9).
- (4) *The Fleece*, wet while all the ground around was dry, and dry while the ground was wet, was a sign and pledge to Gideon that the Lord would give him victory in the battle against the Midianites (Judg. vi. 36—40).
- (5) *The Return of the Shadow* ten degrees on the sun-dial of Ahaz was a sign and pledge to Hezekiah that the Lord would have mercy upon him (2 Kings xx. 8—11).

4. Use of material things as supernatural

¹ Compare the question, *With what MATTER was this Child baptized?* in the Office of Private Baptism of Children.

² Compare the first prayer in the Office for Adult Baptism; and Nowell's *Catechism*.

"M. Of how many parts consisteth a Sacrament?

"S. Of two parts: *the outward element, or visible sign, and invisible grace.*"

³ Nowell's *Catechism*; and comp. Hooker, *Eecl. Pol.* v. lvii. 2.

means. But God has condescended to use material things, not only as signs and pledges, but also as *super-natural means of grace*¹. Thus

- (1) When the Israelites were dying from the bites of the fiery serpents, He bade Moses set up a brazen serpent on a pole, *and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived* (Num. xxi. 6—9).
- (2) When Naaman, afflicted with leprosy, came to Elisha, he was bidden to go and dip himself seven times in the Jordan, and he went *according to the saying of the man of God, and his flesh came again like unto the flesh of a little child, and he was clean* (2 Kings v. 10—14).
- (3) While our Lord was upon earth He saw a man blind from his birth, *and He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam. He went his way therefore, and washed, and came seeing* (Jn. ix. 1—7);
- (4) Again, when one that was deaf and had an impediment in his speech was brought to Him, *He took him aside from the multitude and put His fingers into his ears, and He spit, and touched his tongue, and looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened: and straightway his ears were opened, and the string of his tongue was loosed, and he spake plain* (Mk. vii. 32—35).

¹ See *The Catechist's Manual*, p. 225.

5. **Use in the Sacraments.** Now in the two great Sacraments of the Gospel these three methods of using material things are combined¹. For

- (1) They are outward and visible *signs* of inward and spiritual grace;
- (2) They are *pledges* of God's love² and of His willingness to confer grace upon us;
- (3) They are appointed *means*, whereby He imparts grace to all faithful recipients.

SECTION II.

The Sacrament of Baptism.

CHAPTER I.

THE OUTWARD SIGN IN BAPTISM.

1. **Connection.** Of the two Sacraments, then, ordained by Christ in His Church, the first is Baptism, and its outward and visible sign and form is *Water, wherein the person is baptized, In the Name of the Father, and of the Son, and of the Holy Ghost.*

2. **The Use of Water** for ceremonial purification has been familiar to all nations from the earliest times.

¹ See *The Catechist's Manual*, p. 225.

² "He hath instituted and ordained Holy Mysteries as *pledges of His love*;" Exhortation in the Communion Service. Compare the xxvth Article, "Sacraments ordained of Christ be not only badges or tokens of Christian men's profession: but rather they be

(1) Certain sure witnesses (*testimonia*) and effectual signs (*efficacia signa*) of grace and God's good will towards us;

(2) By the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him."

With the Egyptians¹, the Greeks², and the Romans, solemn ablutions formed a necessary preliminary to all acts of devotion, especially prayer³ and sacrifice⁴, and were essential to the removal of all ceremonial pollution⁵ and of the guilt of homicide⁶, whether accidental or intentional.

3. **Amongst the Jews** similar lustrations were equally frequent. When Jacob was returning with his family to Bethel, he *said unto his household and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments* (Gen. xxxv. 2). When the Lord was about to deliver the Law on Sinai, He commanded Moses to *sanctify the people*, and to *let them wash their clothes* (Ex. xix. 10). Before the passage of the Jordan, Joshua

¹ Herodotus (ii. 37) tells us that the Egyptian priests bathed twice in the day and twice in the night to fit them for their sacred functions. Compare the ceremonies of the Greeks at the Eleusinian Mysteries; Smith's *Dict. Antiq.* p. 453, b.

² Compare Hom. *Od.* iv. 758—761:

ἦ δ' ὕδρηναμένη, καθαρὰ χροὶ εὔμαθ' ἐλοῦσα,
εἰς ὑπερῷ' ἀνέβαινε σὺν ἀμφιπόλοισι γυναιξίν,
ἐν δ' ἔθετ' οὐλοχύτας κανέφ, ἥρᾱτο δ' Ἀθήνη.

³ Ov. *Fast.* v. 679:

Spargit et ipse suos lauro rorante capillos,
Et peragit solita fallere voce preces.

Pers. *Sat.* ii. 15:

Hoc sanctè ut poscas, Tiberino in gurgite mergis
Mane caput bis terque, et noctem flumine purgas.

⁴ Eo lavatum, ut *sacrificem*. Plaut. *Aulular.* iii. 6. 43;
Cic. *de Legibus*, ii. x. 23.

⁵ Comp. Virg. *Æn.* ii. 718:

Me, bello e tanto digressum et cæde recenti,
Attrectare nefas, *donec me flumine vivo*
Abluero.

Virg. *Æn.* iv. 635:

Dic corpus properet *fluviali spargere lymphæ*,
Et pecudes secum et *monstrata piacula* ducat.

⁶ Compare Soph. *Ajax*, 654—656.

bade the people *sanctify themselves, for on the morrow the Lord would do wonders among them* (Josh. iii. 5). When Aaron and his sons were consecrated to their office, they were brought to the door of the Tabernacle, and *washed with water* (Ex. xxix. 4), and whenever they entered the sanctuary they were directed *to wash their hands and their feet, that they died not*¹ (Ex. xxx. 17, 21). When Solomon built the Temple he made ten lavers *to wash such things as they offered for the burnt-offering*, and a molten sea² *for the priests to wash in* (2 Chron. iv. 2, 6).

4. **Baptism of Proselytes.** At a later period these *divers washings* (Heb. ix. 10) were considerably multiplied. They preceded all great religious observances³; they accompanied all meals and many of the most ordinary avocations of daily life⁴ (Mk. vii. 3, 4). Moreover by Baptism, together with circumcision and sacrifice, all Israelites were admitted into covenant with God, and whenever a Gentile proselyte desired to enter into the covenant of Israel, and to take the yoke of the law upon him, Bap-

¹ Comp. also Ex. xl. 30—32. The Law directed the purification by water of all ceremonial pollutions, as (a) touching a dead body (Num. xix. 13), or eating that which died of itself (Lev. xvii. 15); (b) the burning of the skin of the bullock used in the sin-offering (Lev. xvi. 27, 28); (c) the release of the scapegoat (Lev. xvi. 26); (d) cleansing from leprosy (Lev. xiv. 8, 9).

² See *Class-Book of O. T. History*, pp. 377, 378.

³ Comp. Jn. xi. 55, *And the Jews' Passover was nigh at hand: and many went out of the country up to Jerusalem before the Passover, to purify themselves.* Compare the *six water-pots of stone, after the manner of the purifying of the Jews*, at Cana of Galilee, Jn. ii. 6. Hence *Proseuchæ* were generally near running water; see Acts xvi. 13, and *Class-Book of New Testament History*, p. 442.

⁴ For the spiritual significance of such ceremonial washings comp. (a) Ps. xxvi. 6; li. 2, 7; lxxiii. 13; (b) Isai. i. 16; iv. 4; Jer. iv. 14; Ezek. xxxvi. 25—27; Zech. xiii. 1.

tism was one of the necessary ceremonies, so that it was a common axiom, *No man is a proselyte until he be circumcised and baptized*¹.

5. **The Baptism of John.** Hence, when John the Baptist, who came to prepare the way of the Lord and announce the advent of the Messiah, declared the whole nation to be spiritually unclean, and demanded that the chosen people themselves should be baptized if they would have any place in the Kingdom of Heaven, the Jews, who knew that Baptism implied admission into a new covenant or faith, were not struck with his proceeding as something unintelligible. They flocked forth unto him from *Jerusalem, and all Judæa, and all the region round about Jordan* (Mtt. iii. 5), and were baptized by him *confessing their sins*² (Mk. i. 5), for it was a common belief that the sins of Israel delayed the coming of the Messiah, while their repentance would hasten it³.

6. **Baptism of our Lord.** But John had not been long engaged in this preparatory mission, before the Saviour Himself came from Nazareth, and was baptized by him in the Jordan; thus submitting to the ordinances of the Law⁴ (Mtt. iii. 15), inaugurating His public Ministry and His Office as Redeemer⁵, and “sancti-

¹ See Lightfoot, *Hor. Heb.* on Mtt. iii. 6, Vol. II. p. 55; Wall's *History of Inf. Baptism*, Introduction; Godwyn's *Moses and Aaron*, I. 3; Art. *Baptism* in Smith's *Bibl. Dict.*

² On the questions put to proselytes to test the sincerity of their conversion, see Lightfoot, *Hor. Heb.* II. 61.

³ Lightfoot, *Hor. Heb.* on Mtt. iii. 2; Godwyn's *Moses and Aaron*, I. 3.

⁴ As the Jewish high-priest was consecrated by (1) *baptism*, (2) *unction*, (3) *sacrifice* (Ex. xxix. 4—37) (Lev. viii. 1—30), so our Lord was consecrated as our High Priest (1) by *Baptism* in the Jordan; (2) by the *unction of the Holy Ghost* (Mtt. iii. 16, comp. Acts x. 38); (3) by the *sacrifice of Himself*. See Heb. vii. 28. Smith's *Bibl. Dict.* Art. *Baptism*.

⁵ “The answer of our Lord to John may have meant that He who had taken upon Him the form of a servant and was

fyng water to the mystical washing away of sin¹." With this element of water also our Lord baptized in person, or by the hands of His disciples (Jn. iii. 22, 26; iv. 1), and with the same element He commanded that they should everywhere baptize², and so admit proselytes or converts from Judaism or heathenism into the Covenant of Grace, as circumcision had admitted to the Covenant of Works³.

7. **The Mode of Administration** of this Sacrament of initiation into the Christian Church was in the earliest times undoubtedly by immersion, which St Paul uses as a lively figure of the Christian's *burial*⁴ *with Christ by Baptism into death*, and his *rising again to newness of life* (Rom. vi. 3, 4; Col. ii. 12). In the East and in warm countries this mode would be easy, especially where the recipients were chiefly adults; but there are not wanting indications that Baptism by sprinkling may have been practised in Apostolic times⁵, and when the

born under the Law was desirous of submitting to every ordinance of God. He had been circumcised in His infancy; He had been subject to His mother and Joseph, He would now go through the transitional dispensation, being baptized by John in preparation for the Kingdom." Smith's *Bibl. Dict.* Art. *Baptism*.

¹ First prayer in the Office for Publick Baptism of Infants.

² The Scripture types of Baptism are (1) the delivery of Noah and his family in the ark from perishing by water (1 Pet. iii. 20, 21); (2) the passage of the Israelites through the Red Sea, when they *were all baptized unto Moses in the cloud and in the sea* (1 Cor. x. 1, 2). Comp. the first Prayer in the Baptismal Service.

³ Bp Browne *On the Articles*, p. 622.

⁴ Compare the Collect for Easter Even, the afternoon of which day was one of the most favourite times in the early Church for baptizing; Guericke's *Antiquities*, p. 149, n.

⁵ Thus we read of the Baptism of the family of the gaoler at Philippi on the night of their conversion (Acts xvi. 33), and of the Baptism of three thousand at Pentecost *immediately* after their profession of repentance (Acts ii. 41). In neither of these cases is it likely that immersion would

Gospel spread into colder climes, pouring or affusion was deemed sufficient¹.

8. **The Formula**, addressed directly to the person baptized, is that directed by Christ Himself; *in*, or rather *into*, *the Name of the Father, and of the Son, and of the Holy Ghost* (Mtt. xxviii. 19). This never was and never may be omitted², for it is a sacramental declaration of the Christian's union with each Person in the Blessed Trinity (Gal. iii. 27. Comp. the Threefold Blessing in Num. vi. 24—27).

CHAPTER II.

THE INWARD AND SPIRITUAL GRACE OF BAPTISM.

1. **Connection.** Having treated of the outward and visible sign or form in Baptism, and the mode of administration, we pass on to consider "the inward and spiritual grace" therein given unto us. Much that bears upon this point has been already anticipated, and here it will chiefly be necessary to exhibit it at one view.

2. **Man by Nature.** All men, then, as we have seen above³, who are naturally engendered of the off-

have been possible. Certainly the Baptism of the sick by sprinkling was defended as valid and sufficient as early as the time of Cyprian. See Guericke's *Antiquities*, p. 232.

¹ By the rule of our own Church Baptism may be administered either by immersion or sprinkling. See the Rubric for the Baptism of Infants, and also for Adults.

² Comp. the Questions in the Office for Private Baptism:

"With what matter was this Child baptized?"

"With *what words* was this Child baptized?"

And see the quotations from Tertullian and Cyprian in Bingham's *Antiquities*, Vol. iv. p. 26.

³ See pp. 66, 111.

spring of Adam, are born in sin. In consequence of the original fault and corruption which infect their nature, they are of themselves disinclined to please God; for they are "very far¹ gone from original righteousness," and *the carnal mind*² that is in them *is enmity against God; for it is not subject to the law of God, neither indeed can be* (Rom. viii. 7). Since, therefore, God is a Being of infinite holiness, of purer eyes than to behold iniquity, and Who must of necessity hate all evil, men are truly said to be not only born in sin³, but also *by nature the children of wrath*⁴ (Eph. ii. 3). Hence, as our Lord said to Nicodemus, in their natural condition they *cannot see the Kingdom of God*⁵. For entrance into His Kingdom it is necessary that they *be born again, or from above*⁶; that they *be born of water and of the Spirit* (Jn. iii. 3, 5).

3. **Man by Adoption and Grace.** Of this new birth, this translation from a state of nature into a state of "adoption and grace⁷," Baptism is the ordained instru-

¹ *Quam longissimè*; see Art. ix., and compare (a) Ps. li. 5; Eccl. vii. 20; Isai. liii. 6; Jer. xvii. 9; (b) Mtt. xix. 17; Jn. ii. 24, 25; Mtt. xv. 18, 19; (c) Rom. iii. 19, 23; v. 12; viii. 5—9; Eph. ii. 1—5; Col. iii. 5, 6.

² τὸ φρόνημα τῆς σαρκός, "which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh." See Art. ix.

³ Compare the first address in the Baptismal Service.

⁴ Ὁργή has here its proper meaning, and denotes not τιμωρία or κόλασις itself, but the moving principle of it, God's holy hatred of sin, which reveals itself in His punitive justice, Rom. i. 18. Bp Ellicott, *in loc.*

⁶ On the various meanings of the Kingdom of God, see above, pp. 123—127.

⁶ Οἱ μὲν, ἐκ τοῦ οὐρανοῦ, φασιν, οἱ δέ, ἐξ ἀρχῆς. S. Chrysost. "Born afresh would be a better rendering than *born again*, being closer to the meaning of ἀνωθεν = *from the very beginning*. Comp. Luke i. 3;" Alford *in loc.* See Stier, iv. 381, &c.

⁷ See the Collect for Christmas Day, and Waterland's *Works*, iv. 433.

ment¹. For, first, as circumcision admitted the Jew to the privileges of the Old Covenant, so Baptism admits to the privileges of the New and better Covenant, which God has ratified with the whole world in the Blood of the Mediator, His only-begotten Son, Jesus Christ². For His sake, of His bounteous mercy, God grants to us in Baptism that "which by nature we cannot have³," and on His part promises⁴ (1) *the forgiveness of our sins*, (2) *the assistance of the Holy Spirit*⁵, and (3), if we do not forfeit it by neglecting our part of the Covenant, *everlasting life*⁶.

4. Baptism admits into the Church. Again, by

¹ "Tanquam per instrumentum," Art. xxxvii. "Bucerus agnoscit sacramenta rectè dici *instrumenta*, organa et canales gratiæ," *Retract. in Mtt.* "Insuper ibi etiam quasi *instrumento* quodam operatur et perficit plenam nostri innovationem." See other illustrations in Archd. Hardwick's *History of the Articles*, p. 393; and comp. Hooker, *Eccl. Pol.* v. lx. 2.

² Heb. viii. 6—13; ix. 14, 15.

³ First address in the Baptismal Service.

⁴ Compare the address to Sponsors in the Baptismal Service. "Ye have brought this child here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive him, (1) to release him of his sins, (2) to sanctify him with the Holy Ghost, (3) to give him the kingdom of heaven, and everlasting life. Ye have heard also that He hath promised in His Gospel to grant all these things that ye have prayed for."

⁵ *Repent, and be baptized every one of you in the name of Jesus Christ*, said St Peter to the multitudes pricked in their heart on the day of Pentecost, *for the remission of sins, and ye shall receive the gift of the Holy Ghost* (Acts ii. 38, comp. Acts xix. 2—6). *Arise, and be baptized*, said Ananias to Saul of Tarsus, *and wash away thy sins* (Acts xxii. 16). See Waterland's *Works*, iv. 433.

⁶ *He that believeth and is baptized shall be saved*, saith our Lord (Mk. xvi. 16), and salvation implies eternal life, as we have seen above, pp. 74—76. "Yet it is evident from the whole tenour of Scripture that the promise of eternal life, though sure on God's part, may be made of none effect

Baptism we are grafted into the Universal Church, which is "the blessed company of all faithful people," and which is termed sometimes the *Body of Christ*¹, sometimes the *Family* or *Household of God*². Grafted into this mystical Body, and adopted into this Household, we become, as we have already seen, (1) members of Christ³, (2) children of God⁴, and (3) inheritors of the Kingdom of Heaven⁵.

5. The Grace of Baptism. Now the Jews were wont to say of proselytes admitted to their Baptism, that they were "as one new born⁶," that they entered on a new life; and it is probable that our Lord was alluding to this, when He was conversing with Nicodemus. But

by us; so that, *a promise being left us of entering into His rest, we may come short of it;*" Bp Browne *On the Articles*, p. 628; and see Waterland, *Works*, iv. 433.

¹ See above, p. 9, and pp. 57—62. "As by an instrument, they that receive Baptism rightly are grafted into the Church," Art. xxvii.

² Now therefore ye are...fellow citizens with the saints, and of the household of God, οἰκεῖοι τοῦ Θεοῦ, Eph. ii. 19. Comp. Eph. iii. 15; Gal. vi. 10.

³ Ye are the Body of Christ, St Paul writes to the Corinthians, and members in particular, ἐκ μέρους = individually (1 Cor. xii. 27); by one Spirit we were all baptized (ἐβαπτίσθημεν) into one Body (1 Cor. xii. 13); as many of you, he writes to the Galatians, as were baptized (ἐβαπτίσθητε) into Christ, did put on Christ (Gal. iii. 27).

⁴ Compare the thanksgiving in the Baptismal Service.

⁵ See above, p. 9, and compare Bp Browne *On the Articles*, p. 630.

⁶ "The Gentile that is made a proselyte, and the servant that is made free, behold, he is like a child new born." "If any one become a proselyte, he is like a child new born." Lightfoot, *Hor. Heb.* on Jn. iii. 3. "The Jews called the admission or reception of proselytes by the name of *regeneration*, or *new birth*; as it was somewhat like the bringing them into a new world." Waterland's *Works*, iv. 429. See also Wall *On Infant Baptism*, Introduction, p. 95. "Even Repentance was generally compared to the being born again as children." Stier's *Words of the Lord Jesus*, iv. 384.

with far greater truth are we said to be "new born" in Christian Baptism, and its inward and spiritual grace is defined to be a "death unto sin¹ and a new birth unto righteousness." For whereas by nature we were born in sin and the children of wrath, we are hereby translated from our natural state in Adam into a spiritual state in Christ; by this *washing of regeneration*² (Tit. iii. 5) we are new born into the Church and Family of God; we have His promises signed and sealed to us; the corruption of our nature is, as it were, *buried with Christ into death* (Rom. vi. 4); and by virtue of His Resurrec-

¹ *Know ye not*, St Paul asks the Romans, *that so many of us as were baptized into Jesus Christ were baptized into His death? we were buried, therefore, with Him by Baptism into death: that, like as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life* (Rom. vi. 3, 4). The aorists here point to a particular time and act. "Baptism (in the case of a penitent and believing convert) was a moment of actual transition from a life of sin to a life of holiness, and is constantly referred to in Scripture as such." Dr Vaughan *On the Romans*.

² Regeneration, in Greek *παλιγγενεσία*, was a term not unknown to classical writers. (i) Thus (a) Plutarch applies it to the transmigration of souls, to their being born again into a new world; (b) Marcus Antoninus applies it to the revival of nature in spring-time from its winter sleep; (c) Cicero in a letter to Atticus (*ad Att.* vi. 6) applies it to his restoration from exile to the dignities and honours of life at Rome. (ii) With this sense of renewal, revival, restoration, the word passes into the writings of the New Testament, and there it occurs twice, and twice only. (a) In Mtt. xix. 28, we read how in reply to a question of St Peter our Lord said, *Verily I say unto you, that ye which have followed Me, in the REGENERATION (παλιγγενεσία) when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel;* (b) in Titus iii. 5, St Paul says that we are saved by *the laver of REGENERATION (παλιγγενεσίας)*. In the former of these passages the word denotes *the new birth of the whole creation*, the restitution of all things at the last day (comp. Acts iii. 21); in the latter it denotes in a narrower sense

tion the first germ of spiritual grace is given unto us "to be newly formed unto a new life, and to obey the righteousness of God¹."

CHAPTER III.

THE REQUIREMENTS FOR BAPTISM.

1. **Connection.** Having defined what is the inward and spiritual grace of Baptism, the Catechism proceeds to ask, *What is required of those who would be baptized?*

2. **Examination of Jewish Proselytes.** For, at the Baptism of proselytes² to Judaism, it was always usual to enquire into the spirit and motives of professed converts, before they were admitted to the rite of initiation.

3. **Preparation of the Soul.** And hence, when St

the new birth, not of the whole creation, but of a single soul; "the free act of God's mercy and power, whereby He translates the sinner out of the kingdom of darkness into that of light, out of the state of nature into a state of grace," the *ἀνωθεν γεννηθῆναι* of Jn. iii. 3. See Trench's *Synonyms*, new edition, p. 63.

¹ See the answer in Nowell's *Catechism* to the question "Whence have we regeneration?" The distinction between *παλιγγενεσία* and *ἀνακαίνωσις* (Tit. iii. 5; Rom. xii. 2), between "regeneratio" and "renovatio," between "regeneration" and "renewal," is well brought out in the Collect for Christmas Day, where we pray that "we being regenerate, and made God's children by adoption and grace, may daily be renewed (*ἀνακαινισθῶμεν*) by His Holy Spirit." "The regeneration is contemplated as past, as having found place once for all, while the 'renewal' or 'renovation' ought to be ever going forward in him, who, through the new birth, has come under the transforming powers of the world to come." (Rom. xii. 2; Eph. iv. 23; 2 Cor. iv. 6.) Trench's *Synonyms*, p. 62. Compare also Waterland's *Works*, iv. 435.

² See Lightfoot's *Hor. Heb.* on Mtt. iii. 6.

Peter, after speaking of the delivery of Noah and his family from the deluge, says that the *antitype of that*¹, *even Baptism, doth now save us*, lest any should imagine that it acts as a charm or incantation², he adds, *not the putting away of the filth of the flesh, but the answer of a good conscience toward God*³ (1 Pet. iii. 21). Thereby he reminds us that the mere outward washing with water does not save the soul. Baptism is a Sacrament ordained by Christ Himself for grafting us into the Body of His Church, for bringing us into covenant with God, and so into a "state of salvation"⁴. The promises therein signed and sealed God "for His part will most surely keep and perform"⁵, but there must be a corresponding fidelity to the Baptismal covenant on the part of the recipient, if he is to retain the grace of that covenant, and remain in the state of the salvation, wherein he has been placed⁶.

4. **Teaching of our Lord.** In what the needful preparation for Baptism consists is clear from the words of our Lord and His Apostles. For when after His Resurrection He was conversing with the two disciples on the road to Emmaus⁷ and opening to them the Scriptures, He said that *it behoved Christ to suffer, and to*

¹ Ὁ καὶ ὑμᾶς (a better reading than ἡμᾶς) ἀντίτυπον νῦν σώζει βάπτισμα = literally *the antitype of which is now saving you also*.

² *Ex opere operato*, as it is termed.

³ Οὐ σαρκὸς ἀπόθεσις ῥύπον, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν = *not the putting away of the filth of the flesh, but the enquiry of a good conscience after God, or the pledge of a good conscience toward God*. For the first meaning here given to ἐπερώτημα εἰς comp. 2 Kings xi. 7, and comp. Alford *in loc.*; for the second comp. Beza's translation *Stipulatio bonæ conscientiæ apud Deum*, and Bingham's *Antiquities*, xi. vii. 3, and the note.

⁴ Compare the Catechism, and see above, p. 19, n.

⁵ Address to Sponsors in the Baptismal Service.

⁶ See Bp Browne on the xxviii Article, Sect. II.

⁷ See *Class-Book of N. T. History*, p. 327.

rise from the dead the third day, and that repentance and remission of sins should be preached in His Name among all nations (Lk. xxiv. 46, 47). Again, when just before His Ascension He bade His Apostles go into all the world and preach the Gospel to every creature, He added, *he that believeth¹ and is baptized shall be saved* (Mk. xvi. 15, 16).

5. **Teaching of the Apostles.** Thus instructed by the Lord in the things concerning His Kingdom (Acts i. 3), when on the day of Pentecost the multitudes were pricked in their heart, and enquired of St Peter and the rest of the Apostles *what they should do*, he replied, *Repent², and be baptized³ every one of you in the name of Jesus Christ for the remission of sins* (Acts ii. 38)⁴. Again, when the Philippian gaoler, alarmed by the sudden earthquake, anxiously enquired of the Apostle Paul *what he must do to be saved*, he was told to *believe on the Lord Jesus Christ*, and the same night he *was baptized, he and all his, straightway* (Acts xvi. 30—33).

6. **Repentance.** These passages sufficiently establish that what is required of those who would be baptized is (1) *Repentance*, and (2) *Faith*⁵. First, there must be on the part of the recipient *Repentance*. By

¹ Ὁ δὲ ἀπιστήσας κατακριθήσεται. "Qui non credebant non suscipiebant. Privatio baptismi non damnat, nisi *per incredulitatem*. Circumcisionis neglectæ pœna expressius indicata." Gen. xvii. 14. Bengel *in loc.*

² Μετανοήσατε, not μετανοεῖτε as in Mtt. iii. 2, iv. 17. The aorist denotes a definite, immediate act; the present, a more gradual one, or a habit. See *Class-Book of N. T. History*, p. 348, n.

³ Loquitur ut de re jam omnibus nota. Bengel *in loc.*

⁴ The answer of Philip the deacon to the Ethiopian eunuch in Acts viii. 37 can hardly be quoted here, as it is wanting in the best MSS., and is omitted by Lachmann and Tischendorf. See *Class-Book of N. T. History*, p. 378, n.

⁵ "Doubt ye not therefore, but earnestly believe, that He will favourably receive these present persons truly re-

repentance¹, however, is intended not mere sorrow and compunction for sin, but a real and sincere resolve to renounce² and forsake it. It denotes a hearty endeavour to act up to that "profession which Baptism doth represent unto us³," and implies that as He, into Whose death we are buried by baptism, died and rose again for us, so we, dying to sin⁴ and rising again unto righteousness, should continually mortify all our evil and corrupt affections, and daily endeavour to proceed in all virtue and godliness of living⁵.

7. **Faith.** Secondly, there must be on the part of the recipient *Faith*; that is, not a mere intellectual⁶ belief in Christ, but an assured confidence in the promises of God made to us in this Sacrament. These promises, as we have already seen, are (1) *the forgiveness of our sins*⁷ (2) *the assistance of the Holy Spirit*, and (3), if not forfeited, *everlasting life*. These

penitent, and coming unto Him by *faith*." Baptismal Service for such as are of Riper Years.

¹ *Metanoia*, *repentance*, denotes (1) *after-knowledge* (as *μετάνοια* = *fore-knowledge*); (2) *the change of mind* consequent on this after-knowledge; (3) *regret for the past* arising from this change of mind; (4) a change of conduct *for the better* in future, arising from all this, or "such a virtuous alteration of the mind and purpose as begets a like virtuous change in the life and practice;" see Trench's *Synonyms*, new ed., pp. 246—249.

² See above, p. 11, and the note.

³ Final address to Sponsors in the Baptismal Service.

⁴ 'Ο δὲ μετανοῶν οὐκέτι τῶν αὐτῶν ἁπτεται πραγμάτων, ἐφ' οἷς μετενόησε· διὰ τοῦτο καὶ κελευόμεθα λέγειν, Ἀποτάσσομαί σοι, Σατανᾶ, ἵνα μηκέτι πρὸς αὐτὸν ἐπανελθῶμεν. S. Chrysos. *ad Illum. Catech.* II.; Opp. II. 238, n.

⁵ Compare Nowell's *Catechism*: "We must continually, with all our power and endeavour, travail in mortifying our flesh, and obeying the righteousness of God, and must by godly life declare to all men that we have in baptism, as it were, put on Christ, and have His Spirit given us."

⁶ See above, p. 23, n.

⁷ Compare Nowell's *Catechism*. "First, we must with

promises we must lay hold on by faith, and in all our falls and backslidings lean upon them as signed and sealed to us, and humbly expect all good from God's free mercies in Christ, although our performances fall very short, and although we are at the best but *unprofitable servants*¹ (Lk. xvii. 10).

CHAPTER IV.

THE BAPTISM OF INFANTS.

1. Adult Baptism. Those to whom John the Baptist preached by the banks of Jordan, and whom he baptized with the Baptism of repentance; those whom St Peter admitted into the Church on the day of Pentecost; those whom the other Apostles after him baptized, were chiefly adults², who had come to years of discretion, who could not only promise repentance and faith, but also perform and keep that promise.

2. Baptism of Infants. But it is obvious that infants cannot "by reason of their tender age" either repent, or possess a personal faith³. The question, therefore, naturally arises, why and on what grounds are they admitted to the Sacrament of Baptism by the Church? The reply to this enquiry as given in the Catechism is,

assured confidence hold it determined in our hearts, that we are cleansed by the blood of Christ from all filthiness of sin, and so be acceptable to God, and that His Spirit dwelleth within us." See also Abp Secker's *Lectures*, II. 232.

¹ See Nicholson *On the Catechism*, p. 200.

² See Hammond's *Works*, Vol. iv. p. 438.

³ Still it is to be remembered that "though they bring no *virtues* with them, no *positive* righteousness, yet they bring no *obstacle* or *impediment*. They *stipulate*, they enter into contract by their *sureties*, upon a presumptive and interpretative consent, and become consecrated in solemn form to *Father, Son, and Holy Ghost*." Waterland's *Works*, iv. 440.

because they promise them both (i.e. both repentance and faith) by their sureties, which promise, when they come to age, themselves are bound to perform.

3. **Justified by the analogy of the Old Covenant.** The propriety, however, of their admission, it may be well to consider on still broader grounds. Under the Old Covenant we find God distinctly commanding that *every man child should be circumcised* (Gen. xvii. 10—14); and accordingly Jewish children were circumcised on the eighth day after birth (Levit. xii. 3). Under the same Dispensation, also, we find Moses engaging not only the *captains of Israel's tribes, their elders, officers, and men*, but also their *little ones, to enter into covenant with the Lord* (Deut. xxix. 10, 12), and enjoining that at the Feast of Tabernacles, not only the men and women, but *the children* should be gathered together *that they might learn and fear the Lord their God, and observe to do all the words of the Law* (Deut. xxxi. 12¹). We might naturally, therefore, expect that in Baptism, which takes the place of the Jewish rite of Circumcision² (Col. ii. 11, 12), God would be willing to receive children³ into His new and better Covenant⁴, unless He has expressly revealed otherwise to us.

¹ Comp. 2 Chron. xx. 13.

² When our Lord bade His disciples *make disciples or proselytes of all nations* (Mtt. xxviii. 19), He was addressing persons, who had been accustomed to enrol in the Jewish Church their own infants and proselytes of all ages, and who, unless *expressly forbidden*, would naturally interpret His words as implying that the practice was according to His will. See Archbp Whately *On the Sacraments*, p. 34.

³ "Otherwise the blessings of the Old Covenant, instead of being more limited, must have been more extended than those of the New; and the Law, which was given by Moses, must have been more merciful than the grace and truth, which came by Jesus Christ." Bp Browne on Article XXVII.

⁴ See above, pp. 7, 8. "Since it is certain that the grace

4. **And by the Teaching of our Lord.** But so far from revealing otherwise to us, His blessed Son, Who is One with Him in Will and Nature, when He was upon earth showed in a peculiar and very special manner that children were the objects of His care and love. For on one occasion, when His disciples would have kept back certain children whom their mothers had brought to Him (Mtt. xix. 13), He blamed them for their interference; *He took the children up in His arms; He put His hands upon them, and blessed them* (Mk. x. 16). And if the outward gesture and deed of Him "Whose slightest act was full of hidden meaning," be not enough, His words are decisive, seeing that on this occasion He proceeded to say, *Suffer little children, and forbid them not, to come unto Me, for of such is the Kingdom of Heaven* (Mtt. xix. 14).

5. **Apostolic Practice.** Moreover, though there is not *express* mention in the New Testament of the Baptism of children, yet we find St Peter declaring to his hearers on the day of Pentecost, that *the promises of the Gospel were to them and to their children* (Acts ii. 39); we find St Paul speaking of the children of his Corinthian converts as *holy* (1 Cor. vii. 14); we find him baptizing Lydia *and her household* at Philippi (Acts xvi. 15), the gaoler at the same place and *all his family* (Acts xvi. 33), as also Stephanas and *his household* at Corinth (1 Cor. i. 16); and it is difficult to believe but that these families and households included children¹.

6. **Custom of the Primitive Church.** Though, of God is both more plentifully found and more clearly declared in the Gospel by Christ, than at that time it was in the Old Testament by Moses, it were a greater indignity if the same grace should now be thought to be either obscurer or in any part abated;" Nowell's *Catechism*; and comp. Hooker's *Ecll. Pol.* v. lxiv. 3.

¹ See Bishop Browne on Article xxvii.

however, there is no express mention of Infant Baptism in the New Testament, we have every reason to believe that it has prevailed from the very first. Justin Martyr, writing his second Apology about A.D. 148, declares, that Baptism stood in the stead of Circumcision, and mentions persons who had been “made disciples to Christ,” that is, baptized, whilst children¹. Irenæus says that “Christ came to save all by Himself, all, that is, who by Him are regenerated to God, infants and little ones, and boys and youths and old men².” Tertullian³ also and Origen⁴ testify that Infant Baptism was the custom of the Church in their day.

7. **Propriety of Infant Baptism.** Thus reason, analogy, and primitive antiquity, alike tend not only to remove all doubt about the propriety⁵ of admitting infants to Baptism, but to make us earnestly believe that our heavenly Father will “embrace them with the arms of His mercy, will give unto them the blessing of eternal life, and make them partakers of His everlasting kingdom⁶.” But those who have thus been brought in infancy to their Saviour, who thus promise repent-

¹ Πολλοί τινες καὶ πολλὰ ἐξηγοντοῦται καὶ ἐβδομηκοντοῦται, οἱ ἐκ παίδων ἐμαθητεύθησαν τῷ Χριστῷ, ἀφθοροὶ διαμέρουσι. Just. *Apol.* ii. 62. See Bingham's *Antiquities*, iv. 57.

² “Omnes venit per semetipsum salvare; omnes, inquam, qui per Eum renascuntur in Deum; infantes et parvulos, et pueros, et juvenes, et seniores.” Iren. *adv. Hær.* ii. 22, 4.

³ Tertullian. *de Baptismo*, Cap. xviii.

⁴ “Quia per baptismi Sacramentum nativitatis sordes deponuntur, propterea baptizantur et parvuli.” Origen. *Homil.* xiv. in *Lucam*. “Ecclesia ab Apostolis traditionem suscepit etiam parvulis baptismum dare.” *Homil.* in *Rom.* v. 9, quoted in Guericke's *Antiquities*, p. 238, n.

⁵ The Latin of the xxviiith Article is more explicit than the English. “Baptismus parvulorum omnino in ecclesia retinendus est, ut qui cum Christi institutione optimè congruat.”

⁶ Office for Public Baptism of Infants.

ance and faith by their sureties¹, must, when they come to age, consciously take upon themselves the promises then made. And this they are specially bound to do at the time of their Confirmation, when they are called upon, having heard what their Godfathers and Godmothers promised for them in Baptism, "themselves, with their own mouth and consent, to ratify and confirm the same, and also promise, that by the grace of God they will evermore endeavour² themselves faithfully to observe such things, as they, by their own confession, have assented unto."

SECTION III.

The Sacrament of the Lord's Supper.

CHAPTER I.

THE OBJECT OF THE INSTITUTION OF THE LORD'S SUPPER.

i. Connection. The Catechism now proceeds to speak of the second of the two Sacraments ordained by

¹ On sureties and sponsors, see above, p. 6, and note. In the Jewish Baptism of proselytes two or three sponsors or witnesses were required to be present. See Lightfoot on Mtt. iii. 6.

² Endeavour (old E. *Endevor*; from Fr. *en devoir*) here, as in the Collect for the Second Sunday after Easter, and in the office of Ordering of Priests, is used as a reflexive verb. Compare

"I have endeuoryred me to make an ende."

Caxton, *Golden Legend*.

"This is called in Scripture 'a just man' that *endeavoureth himself* to leave all wickedness."

Latimer, *Serm.* p. 340.

"*Endeavour thyself* to sleep."

Shakespeare, *Twelfth Night*, iv. 2.

* The declaration issued by William, Prince of Orange, in the year 1688, "promised to *endeavour a good agreement* between the Church of England and Protestant Dissenters." Cardwell's *Conferences*, p. 405.

Christ, and begins by enquiring the object for which the Sacrament of the Lord's Supper¹ was instituted.

2. **The Object of the Institution** is defined to have been *for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby*. In this definition it is assumed (1) that the death of Christ was of the nature of a sacrifice, (2) that the Supper of the Lord was ordained for a continual remembrance of (a) the death of Christ, and (b) of the benefits which we receive thereby².

3. **The Death of Christ a Sacrifice**. That the death of Christ was more than a mere corroboration of His teaching, more than a mere martyrdom, we have already seen³. The very Name⁴ given Him before His Birth declared the object of His coming into the world to be the delivery of His people from their sins⁵. In

¹ Dr Waterland groups together the following successive appellations of the Sacrament. (1) *The Breaking of the Bread*, ἡ κλάσις τοῦ ἄρτου (Acts ii. 42), A.D. 33; (2) *Communion* (1 Cor. x. 16), A.D. 57; (3) *The Lord's Supper* (1 Cor. xi. 20), A.D. 57; (4) *Oblation*, προσφορά (Clem. Rom. 1 Ep. ad Cor. c. 44), A.D. 95; (5) *Sacrament* (Plin. Epist. x. 97), A.D. 104; (6) *Eucharist* (Ignat. Ep. ad Smyr. vii. viii. xx.), A.D. 107; (7) *Sacrifice* (Just. Mart. Dial. cum Tryph. 137), A.D. 150; (8) *Commemoration* or *Memorial* (Ibid. p. 345), A.D. 150; (9) *Passover* (Origen contr. Cels. viii. 759), A.D. 249; (10) *Mass*, *Missa* (Ambros. Epist. 1. 20), A.D. 385. Waterland's *Works*, Vol. iv. pp. 472—490; Guericke's *Antiquities*, p. 253.

² Compare Nowell's *Catechism*: "M. For what use [was the Supper of the Lord ordained]? S. To celebrate and retain continually a thankful remembrance of the Lord's death, and of that most singular benefit, which we have received thereby."

³ See above, pp. 32, and especially pp. 68, 69. Compare also Waterland on the *Doctrine of the Eucharist*, *Works*, iv. 512—516.

⁴ See above, p. 23, and the note.

⁵ Ἐνταῦθα τὸ παράδοxon ἐνδείκνυται. Οὐ γὰρ πολέμων αἰσθητῶν, οὐδὲ βαρβάρων, ἀλλ' ὁ πολλῷ τούτων μείζον ἦν,

harmony with this declaration, John the Baptist twice pointed Him out to his disciples as *the Lamb¹ of God Which taketh away the sin of the world* (Jn. i. 29), and the public ministry of the Holy One had hardly begun before He intimated to Nicodemus that *as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life²* (Jn. iii. 14—15). Again, in the synagogue of Capernaum, at the season of the second Passover of His public ministry, He declared that He was *the Bread of Life* (Jn. vi. 35), that *the Bread He would give was His Flesh, which He would give for the life of the world³* (Jn. vi. 51). As the hour of His decease drew near, He spake yet more plainly of His going up to Jerusalem to die; He declared that as *the good⁴*, the true, the

ἀμαρτημάτων ἀπαλλάξην εὐαγγελίζεται· ὁ μὴδενὶ ποτε ἐμ-
προσθεν ἐγένετο δυνατόν. S. Chrysost. in *Mtt.* i. 21.

¹ Comp. Jn. i. 29, 36. It has been much debated what train of thought suggested this image. (1) Some have thought that a flock of lambs may have been passing on their way to the coming Passover (Jn. ii. 13) at Jerusalem; (2) others see in it an allusion to the lamb of the morning and evening sacrifice at the temple; (3) others have referred it to that wonderful chapter in the prophet Isaiah (liii. 7), which afterwards (Acts viii. 30—34) so powerfully arrested the attention of the Ethiopian eunuch. See S. Chrysost. *Hom. in Joan.* xvii.

² “Est hæc prima, quæ a Domino facta legitur, *Mosis mentio.*” Bengel in *loc.*

³ Comp. also Jn. vi. 53—58. “Ista hæc de Carne et sanguine J. C. oratio passionem spectat, et cum ea S. Cœnam.” Bengel in *loc.* See Bp. Browne on Art. xxviii. pp. 717—721. Comp. Mk. ix. 12; Mtt. xvii. 10. “Evangelium in duas partes potest dividi, ex quibus divina Jesu methodus elucet. Prior propositi est, *Jesus est Christus*; altera *Christum oportet pati, et resurgere.* Homines sæpe omnia simul docent: non item Sapiëntia Divina.” Bengel.

⁴ Ὁ Ποιμὴν ὁ καλός. Comp. the use of καλός in 1 Tim. iv. 6; 2 Tim. ii. 3; 1 Pet. iv. 10.

genuine *Shepherd*, He was about to lay down His life for the sheep (Jn. x. 11—15); that the *Son of Man* came not to be ministered unto, but to minister, and to give His life a ransom for many (Mtt. xx. 28).

4. **The Lord's Supper a Memorial of this Sacrifice.** Thus gradually and progressively¹ did the Holy One prepare the minds of His disciples to realize the idea of His death as a Sacrifice. But all previous announcements culminated in the institution of this Sacrament. For when He took Bread, and blessed, and brake it; when He took the Cup, and gave thanks, and gave it to His disciples; He bade them *do this*, not only in remembrance of Himself, but of Himself in a particular character², as about to give His Body for them, as about to shed His Blood for them, and for many, for the remission of sins (Mtt. xxvi. 26—28). Hence, in the words of St Paul to the Corinthians, *as often as we eat this Bread and drink this Cup*, we proclaim³ the Lord's death till He come (1 Cor. xi. 26); we make continual remembrance of the "full, perfect, and sufficient sacrifice, oblation, and satisfaction"⁴ which He made by His death for the sins of the whole world.

5. **And of the Benefits which we receive there-**

¹ On the gradual and progressive training of the Apostles to associate the idea of their Lord's death with the idea of a sacrifice, see the Author's *Witness of the Eucharist*, Chaps. v. vi.

² "About to be crucified as a felon and a slave, He commanded that it should be remembered to the end of time—did so in the full confidence that He should at last triumph. And the fact has been remembered. This is the mystery—if He was not all that He claimed to be—this is truly more miraculous than anything ever so called." Young's *Christ of History*, p. 238.

³ Καταγγέλλειν = to proclaim, announce, and this we do (1) before God, (2) before one another, (3) before the world.

⁴ On the word *satisfaction*, which occurs not only in the Communion Service, but also in the Collect for the

by. Moreover the Lord's Supper was ordained not only for the continual remembrance of the death of Christ, but also of "the innumerable benefits which by His precious Blood-shedding He hath obtained to us¹." For it was instituted at a Paschal Feast. Now the Passover, as often as it was celebrated by the Jews, recalled, as in a living drama, the great story² of the deliverance of their nation from cruel and oppressive bondage (Deut. xvi. 2, 3³; a deliverance effected not *by* them, but *for* them⁴; a deliverance wrought solely by the out-stretched Arm of Jehovah; a deliverance which elevated them from the condition of slaves to that of a ransomed people, which placed them in a state of exalted privilege, and gave them the hope of entrance into a Promised Land. So also the Lord's Supper is a continual Memorial of the deliverance not only of a single nation, but of the whole world, from the bondage of sin and Satan; a deliverance effected not *by* us, but *for* us; a deliverance planned in the Counsels of Eternity, and due solely to the loving mercy of God, who *spared not His own Son* (Rom. viii. 32⁵), but gave Him to be "the very⁶ Paschal Lamb (1 Cor. v. 7). Which was offered for us, and hath taken away the sin of the world; Who by His death hath destroyed death, and by His rising again hath re-

fourth Sunday in Advent, and dates from the time of Anselm; see Swainson's *Hibernian Lectures*, p. 288, and the notes.

¹ Exhortation in the Communion Service; compare Jackson on the Creed; Works, Vol. viii. p. 164.

² Of the various festivals of the Jews, if we except those of later institution which commemorated the deliverance of the people from Homan and Antiochus Epiphanes, the Passover was the only one which rested on a distinctly historical basis. See Stanley's *Lectures on the Jewish Church*, i. 121.

³ In which they had been not actors but passive spectators, had stood still and seen the salvation of God (Ex. xiv. 18).

⁴ For the meaning of "very" here see p. 28.

stored to us everlasting life¹," and afforded us a hope of entry hereafter into *a better country, that is, an heavenly* (Heb. x. 19, 20, xi. 16).

CHAPTER II.

THE OUTWARD PART OR SIGN OF THE LORD'S SUPPER.

1. **Connection.** Having considered the object for which the Sacrament of the Lord's Supper was ordained, the Catechism proceeds to treat of "the outward part or sign of the Lord's Supper." This it defines to be *Bread, and Wine, which the Lord hath commanded to be received.*

2. **The Command** that these elements should be received is recorded in three of the Gospels², and in St Paul's first Epistle to the Corinthians, where the Apostle reminds those to whom he wrote of that account of the Institution of this Sacrament, which he had already delivered to them, and which he had received by express revelation³ from the Lord.

3. **The Paschal Feast.** The Lord's Supper, as we have already seen, was instituted at a Paschal Feast⁴. With the Passover by Divine ordinance there had always been eaten flat cakes of unleavened bread (Ex. xii. 18); and the rites of the feast by immemorial usage had been regulated according to the succession of

¹ Proper Preface for Easter Day.

² Mtt. xxvi. 26—29; Mk. xiv. 22—25; Lk. xxii. 19, 20.

³ 1 Cor. xi. 23—25: 'Εγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου ὁ καὶ παρέδωκα ὑμῖν. Compare Gal. i. 12. The similarity between St Paul's account of the Institution and that given in St Luke's Gospel has often been noticed.

⁴ Comp. (a) Mtt. xxvi. 1, 2; (b) Mtt. xxvi. 17—19; Mk. xiv. 12—16; (c) Lk. xxii. 7—13; (d) Lk. xxii. 15.

four¹ cups of wine. These were placed before the master of the house where the Paschal company² was assembled, or the most eminent guest, who was called the Celebrant, the President, or Proclaimer of the Feast.

4. **Rites of the Feast.** After those assembled had reclined, he took one of the four cups, known as the "Cup of Consecration," and pronounced the benediction over the wine and the feast, saying, *Blessed be Thou, O Lord our God, the King of the Universe, Who hast created the fruit of the vine*³. Then followed ablutions; the setting out of the table with the unleavened bread, the Paschal Lamb, and the feast-offerings; the drinking of a second cup; and the *Haggadah* or "Shewing forth"⁴ of the circumstances of the Exodus. After this the President took two of the unleavened cakes, broke one of them with the words *Blessed be Thou, O Lord, King of the Universe, Who bringest forth fruit out of the earth*, and distributed a portion to each person around him. Then, after the eating of the flesh of the Paschal Lamb, he lifted up his hands, and blessed the third cup of wine, specially known as the "Cup of Blessing," and handed it round to each guest at the table. Thereupon followed a renewal of thanksgiving, and the drinking of a fourth cup, known as the

¹ Buxtorf *de Cæna Domini*, pp. 299, 300. "Omnes in cæna Paschali oportet quatuor pocula bibere." "Four cups of wine were to be drunk by every one." Lightfoot, *Hor. Heb.* on Mtt. xxvi. 27; and compare Ps. cxvi. 13.

² Which might include not less than ten persons, but usually was of from ten to twenty, according to the family, or the number of strangers that might be present.

³ For similar use of these words in the synagogue service for Friday evening, see Pedahzur's *Jewish Ceremonies*, p. 137.

⁴ "Hence the Apostle borroweth his phrase, *As often as ye eat this Bread, and drink this Cup, ye do declare or shew forth (καταγγέλλετε) the Lord's death till He come* (1 Cor. xi. 26)." Godwyn's *Moses and Aaron*, Book III.

“Cup of Song ;” after which a Hymn, called the *Hallel*¹ was sung, and the rite was concluded.

5. **Institution of the Lord's Supper.** Such, or nearly such, were the ceremonies observed at the celebration of the Passover in the time of our Lord. On the night, then, that He was betrayed, when all things had been duly prepared in the upper-room at Jerusalem, He sat down with His Apostles, and assumed the place amongst them of Master, or President of the company. Then as the feast proceeded², taking one of the unleavened cakes that had been placed before Him, when He had given thanks, He brake it, and gave it to His disciples, saying,

Take, eat ; This is My Body³ Which is given for you : Do this in remembrance of Me.

Afterwards He took a cup of wine, probably the third cup, or “Cup of Blessing,” and when He had given thanks, He gave it to them, saying,

Drink ye all of this ; for this is My Blood⁴

¹ Psalms cxiii—cxviii. This explains Mtt. xxvi. 30, and Mk. xiv. 26, respecting the Hymn, or rather Psalm, sung before our Lord and His disciples left the Upper-Room.

² Even if *δείπνου γενομένου* be the right reading in Jn. xiii. 2, the meaning is *when supper had begun*. Tischendorf and Tregelles read *γινόμενου*.

³ *Τοῦτό ἐστι τὸ Σῶμά μου*. So Mtt., Mk., Lk., and 1 Cor. xi. 24. St Luke, however, adds *τὸ ὑπὲρ ὑμῶν διδόμενον* = *Which is being* (or *on the point of being*) *given for you*. St Paul adds *τὸ ὑπὲρ ὑμῶν κλάμενον*, *Which is being* (or *on the point of being*) *broken for you*. Both St Luke and St Paul add, *Do this in remembrance of Me, εἰς τὴν ἔμνην ἀνάμνησιν*, on the force of which see Waterland's *Works*, Vol. iv. pp. 499—512.

⁴ *Τοῦτο γάρ ἐστι τὸ Αἷμά μου, τῆς καινῆς διαθήκης* (Mtt. xxvi. 28, but some chief MSS. omit *καινῆς*), *τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν* = *For This is My Blood of the New Testament* (or rather *the New Covenant*, or *the New Dispensation*), *Which is being* (or *on the point of being*) *poured out for many unto remission of sins*.

of the New Testament¹, Which is shed for you and for many, for the remission of sins: Do this, as often as ye shall drink it, in remembrance of Me².

6. **The Elements of Bread and Wine.** Thus did our Lord ordain Bread³ and Wine to be the outward part or sign of the Sacrament of our Redemption by His Death. In the Feast of the Passover these elements had been subordinate. He now gives to them the first importance. In the Feast of the Passover the Paschal Lamb had occupied the chief place; it had been selected with scrupulous care (Exod. xii. 5), it had been slain with solemn ceremony, its blood had been sprinkled on the Brazen Altar in the Temple⁴, and it was then not burnt, or eaten by the priests only, but by all the people⁵, in memory of the delivery of the Israelites from Egypt. But now the

¹ St Luke and St Paul read Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι = *This Cup is the New Covenant (or Dispensation) in My Blood.*

² This is added in St Paul's record, 1 Cor. xi. 24.

³ Foreshadowings of the use of Bread and Wine in this Sacrament have been traced in:

- (a) The history of *Melchisedek, King of Salem, and priest of the Most High God*, who brought forth *Bread and Wine* after Abraham's delivery of Lot (Gen. xiv. 18—20; and see Heb. vii. 1—24).
- (b) The *Manna* with which the Israelites were fed in the wilderness (comp. Exod. xvi. 15 with Jn. vi. 49—51, and 1 Cor. x. 3).
- (c) The *Feeding of the Five Thousand* (Mtt. xiv. 15—21; Jn. vi. 5—14), and the *Four Thousand* (Mtt. xv. 32—39; Mk. viii. 1—9).

⁴ Comp. Deut. xvi. 5, 6; 2 Chron. xxx. 16; xxxv. 10, 11.

⁵ See Cudworth's *True Notion of the Lord's Supper; Works*, II. 831. In the Passover, (a) the principle of *mediation* found its highest expression; (b) the *victim* slain was in the strictest sense a *sacrifice*, and combined some of the chief features of (1) the *sin-offering*, and (2) the *peace-offering*; (c) the idea of

type was succeeded by the Antitype; now the "very Paschal Lamb¹" was come, and was about to offer Himself upon the Altar of His Cross for the sins of the whole world. Of the Jewish Paschal lamb, therefore, no word is said, but in place of it our Blessed Lord puts the Bread and Wine. The lamb had been eaten *as a type* of Him; Bread and Wine were to be taken and received *in remembrance* of Him.

CHAPTER III.

THE INWARD PART OF THE LORD'S SUPPER.

1. **Connection.** From treating of "the outward part or sign in the Lord's Supper," the Catechism passes on to speak of "the inward part or thing signified," and this it defines to be *The Body and Blood of Christ, Which are verily and indeed taken and received by the faithful in the Lord's Supper.*

2. **The Words of our Lord.** The truth of this statement is sufficiently confirmed by the words of our Lord Himself. For, as we have already seen, on the occasion of the second Passover² of His public ministry, He declared to the Jews in the synagogue of Capernaum, that He was *the Bread of Life, the Living Bread, Which came down from heaven; that His*

a sacrificial feast was most deeply realised. See *Class-Book of O. T. History*, p. 139, and 151, n.

¹ Compare Tyndal's Version of 1 Cor. v. 7, 8: "*Christ oure Easter-lambe is offered up for us; therefore let us kepe holy daye.*"

² If the Miracle of the Feeding of the Five Thousand was, as some hold (see Tischendorf's *Synop. Evang.* xxxiv.), wrought on a Passover-Eve, the significance of its connection with the Discourse on the following day in the synagogue of Capernaum, and with the following Passover, when the Eucharist was instituted, is very striking.

*Flesh was meat indeed*¹, and *His Blood drink indeed* (Jn. vi. 48—55). Again, at the following Passover, gathering up in action all that He had then expressed in words, when He gave the Bread to His disciples, He said, *Take, eat; this*² *is*³ *My Body*; and when He took the Cup, He said, *Drink ye all of this; for this is My Blood of the New Covenant*.

3. **The Words of St Paul.** Thus also in his first Epistle to the Corinthians, reprehending the practice of some of joining in the idol-feasts, St Paul says, *I speak as to wise men; judge ye what I say. The Cup of Blessing which we bless, is it not the Communion*⁴ (an actual partaking) *of the Blood of Christ? The Bread which we break, is it not the Communion* (an actual partaking) *of the Body of Christ? For we being many are one bread and one body: for we are all partakers of that one Bread* (1 Cor. x. 15—17). And, again, when rebuking the disorder and confusion⁵ which had de-

¹ The better reading is ἡ γὰρ Σὰρξ μου ἀληθὴς ἐστὶ βρώσις, καὶ τὸ Αἷμα μου ἀληθὴς ἐστὶ πόσις = *For My Flesh is true meat, and My Blood is true drink*. "Fateor," says Calvin, "nihil hic dici quod non in Cœna figuretur ac vere præstetur fidelibus; adeoque S. Cœnam Christus quasi hujus concionis sigillum esse voluit."

² Τοῦτό ἐστι τὸ Σῶμα μου—Τοῦτό ἐστι τὸ Αἷμά μου. Our Lord says this of the Bread in His hand, of the Cup in His hand. *This (Bread) is My Body, This (Cup) is My Blood*. It is not οὗτος ὁ ἄρτος, or οὗτος ὁ οἶνος, but τοῦτο in both cases. Bread being a thing without life is referred to by a neuter pronoun.

³ For the force of ἐστὶ, *is*, here, compare the places where Christ says of Himself, *I am the Door* (Jn. x. 9); *I am the true Vine* (Jn. xv. 1); *I am the bright and morning Star* (Rev. xxii. 16); also St Paul's words, *that Rock was Christ* (1 Cor. x. 4).

⁴ Here alone the word κοινωνία is used of the Lord's Supper, and is the origin of the name as applied to it.

⁵ In early times the reception of the Communion formed part of an *Agape* or love-feast, to which the rich contributed of their wealth, and the poor of their poverty. But at Co-

graded their celebration of the Holy Feast almost to the level of a heathen orgy, he declares that he who ate this Bread and drank this Cup in the unworthy and irreverent way they did, *was guilty¹ of the Body and Blood of the Lord*; that he ate and drank judgment² unto himself, not discerning the Lord's Body (1 Cor. xi. 27, 29).

4. **The Solemnity of the Lord's Supper.** These words of our blessed Lord and of St Paul are sufficient to show the surpassing dignity and solemnity of this "holy mystery³;" that it is far more than "only a sign of the love that Christians ought to have among themselves one to another⁴;" that while the outward part or sign is but Bread and Wine, the inward part or thing signified is "the Body and Blood of Christ, Which are verily and indeed taken and received by the faithful in the Lord's Supper⁵."

5. **The Passover a Feast upon a Sacrifice.** In reference to this reception it may be well to revert to the Jewish Passover, at a celebration of which, as we have seen, the Lord's Supper was instituted. The Pass-

over which the richer Christians made this feast minister to their own self-indulgence, and utterly overlooked the wants of their poorer brethren, *so that while one was hungry, another was drunken* (1 Cor. xi. 21).

¹ "Ενοχος ἔσται—i.e. crimini et pœnæ Corporis et Sanguinis Christi violati obnoxius erit. Meyer.

² See the margin of our Version here. The word κλωσ, rendered *damnation*, denotes rather *judgment* or *punishment*, and refers to the *temporal chastisements* spoken of in 1 Cor. xi. 30.

³ Exhortation in the Communion Service.

⁴ xxviiith Article.

⁵ Compare the words of the xxviiith Article: 'The Supper of the Lord is...a Sacrament of our Redemption by Christ's death, insomuch that to such as rightly, worthily, and with faith receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.'

over, then, was a Festival of Redemption. The victim was offered up in behalf of each Paschal company¹. Having been presented before the altar in the Temple, and its blood having been sprinkled there, it was then not burnt, or eaten by the priests only, but by the entire Paschal company, for whom it had been offered, at a Sacrificial Feast. Now *feasts on sacrifices* were means of ratifying covenants² between man and God³; they were also peculiar to the Peace-offerings of the Jews, and indicated that what had separated the offerer from Jehovah was covered and cancelled; that He now welcomed him to His Table, and in this feast gave him a pledge of reconciliation and favour⁴.

6. **The Eucharist a Feast upon a Sacrifice.** Now as the Passover was a feast of redemption and deliverance, so is the Lord's Supper a Feast of a still greater Redemption and Deliverance⁵. He Who accomplished it is none other than our Master and only Saviour Jesus Christ. By His one oblation of Himself once offered, He has "made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world⁶." Having through the Blood of His

¹ See *Class-Book of Old Testament History*, pp. 150, 151.

² Hence our Lord said when He took the Cup, *This is My Blood of*, i.e. ratifying the New Covenant.

³ See Cudworth's *True Notion*, Chap. vi. Compare the scene on Sinai, when Moses, Aaron, Nadab, Abihu, and the seventy elders, after the covenant between Jehovah and His people had been solemnly ratified by sacrifices and sprinkling of blood, ate and drank of a portion of the sacrifice in His presence at a Covenant-feast, and therein received the pledge of His mercy and favour (Ex. xxiv. 9—11; Heb. ix. 19, 20).

⁴ As the *total consumption by fire* on the altar was the culminating point in the *burnt-offering*, so was the *sacrificial feast* of the *peace-offering*. See Kurtz's *Sacrificial Worship*, p. 162.

⁵ See above, p. 180.

⁶ Prayer of Consecration in the Communion Service.

Cross become our Peace (Col. i. 20; Eph. ii. 14), He has instituted and ordained this Feast upon His one Great Sacrifice¹, once offered. By this sacred Banquet the peace He has made for us is accepted, the covenant He has ratified is sealed, and we are assured of God's "favour and goodness towards us²." At this Holy Table we are God's guests, and He "vouchsafes to feed us, who duly receive these holy mysteries, with the spiritual food of the most precious Body and Blood of His Son our Saviour Jesus Christ³," we "spiritually eat the flesh of Christ and drink His Blood; we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us⁴;" and thus verily and indeed, though after a heavenly and spiritual manner⁵, under the form of Bread and Wine, are given, taken, and received by the faithful, the Body and Blood of Him Who *gave His Flesh for the life of the world* (Jn. vi. 51).

¹ "The one"—the Passover—"a feast on a sacrifice; the other"—the Eucharist—"a feast on a sacrifice. The one on the lamb; the other on the Lamb of God. The one true; the other true. But the one carnally true; the other spiritually, and therefore even *more* true." Bp. Browne on Art. xxviii. Sect. 2.

² Second Post-Communion Prayer.

³ *Ibid.*

⁴ Exhortation in Communion Service.

⁵ See the xxviiith Article, and compare the Words of Administration, "Take and eat this in remembrance that Christ died for thee, and *feed on Him in thine heart by faith with thanksgiving.*" "What these elements are in themselves it skilleth not. It is enough that unto me which take them they are the Body and Blood of Christ. His promise in witness hereof sufficeth. His word He knoweth which way to accomplish. Why should any cogitation possess the mind of a faithful communicant; but this, O my God, Thou art true; O my soul, thou art happy!" Hooker's *Eccl. Pol.* Bk. v. lxvii. 12.

CHAPTER IV.

THE BENEFITS OF THE LORD'S SUPPER.

1. **Connection.** Having thus treated both of the outward part or sign and the inward part or thing signified in the Lord's Supper, the Catechism proceeds to ask, "What are the benefits whereof we are partakers thereby?" To this question it teaches us to reply, *The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.*

2. **The Benefits** which we receive are thus declared to be two, (1) *Strengthening*, and (2) *Refreshing*, and these effects are compared to those wrought on our natural bodies by the reception of bread and wine. Bread, the staff of life, *strengtheneth man's heart*¹ (Ps. civ. 15), and without it "the body fails, and falls, decays, pines away, and winders to nothing"². Wine *maketh glad the heart of man* (Ps. civ. 15), cheers and refreshes the body, and imparts vigour and sustenance, so that it faints not. Even so in the inner man and our spiritual nature are wrought by these Holy Mysteries, effects analogous to those in the outward man by "the creatures"³ of bread and wine."

¹ "The testimony of Geology confirms unequivocally the testimony of Revelation, and shews us that corn was not only specially created for man's use, but was also got ready specially for the appointed hour of his appearance on earth. Not the slightest trace or vestige of corn-plants occurs in any of the strata of the earth, until we come to the most recent formations, contemporaneous with man." Macmillan's *Bible Teachings in Nature*.

² Nicholson *On the Catechism*, p. 225; Hammond's *Practical Catechism*, p. 397.

³ Creatures, from the Latin *creatura*, in its original sense is used of "anything created," and is not limited to "living

3. **Spiritual Strength needed.** And first; by the reception of this Holy Sacrament our souls receive *strength*. Situated as we are in this world, inheriting a sin-infected nature, and exposed to the assaults of our spiritual Foe¹, we "have no power of ourselves to help ourselves," we "cannot always stand upright," "we are sore let and hindered in running the race that is set before us²," and are liable to continual falls³. We need, therefore, constantly to be strengthened for our spiritual warfare; we require that the weakness of our mortal nature should from time to time be fortified for our daily contest; that the wounds we continually inflict upon ourselves in our encounter with the world, the flesh, and the devil, should be healed.

4. **Spiritual Strength supplied.** And what thus, "as long as the days of our warfare last⁴," we sorely need, He, Who is *the Bread of Life* (Jn. vi. 35), and without Whom we *can do nothing* (Jn. xv. 5), of His mercy and goodness vouchsafes to supply. For as often as "with a true penitent heart and lively faith we receive that holy Sacrament," our Communion with Him, Who is "the Strength of all them that put their trust in Him⁵," is renewed; we dwell in Him, and He in us, and He

things." Compare (1) Rom. i. 25, *Who exchanged the truth of God for a lie, and worshipped and served the creature* (τῇ κτίσει = created objects,) *rather than the Creator*; (2) 1 Tim. iv. 4, *For every creature* (πᾶν κτίσμα) *of God is good*.

¹ See above, pp. 141, 142, and the notes.

² Collects for the Second Sunday in Lent, Fourth Sunday after Epiphany, and Fourth Sunday in Advent.

³ See Hammond's *Practical Catechism*, p. 397.

⁴ "As long as the days of our warfare last, during the time that we are both subject to diminution and capable of augmentation in grace, the words of our Lord and Saviour Christ will remain forcible, *Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you*, Jn. vi. 53." Hooker's *Eccl. Pol.* Bk. v. Chap. lxvii. 1.

⁵ Collect for the First Sunday after Trinity.

imparts to us grace and strength¹ according to our day and our need (2 Cor. xii. 9). As often, again, as we fall into sin through ignorance, or frailty, or the violence of any temptation, He Who is *our Advocate with the Father* (1 Jn. ii. 1), in the symbols of His Body broken and His Blood shed for the remission of sins, gives us the seal and pledge of His willingness to "forgive us all that is past²," and thus "our sinful bodies are made clean by His Body, and our souls washed through His most precious Blood³," and we are once more strengthened for our daily warfare (Phil. iv. 13).

5. **Need of refreshment.** Again, in the valley of this mortal life, being in ourselves full of infirmity and weakness, and our consciences grieved and wearied with the burden of our sins, we are apt to be often *disquieted and cast down* (Ps. xlii. 5), to fear that God *hath forgotten to be gracious, or hath in anger shut up His tender mercies* (Ps. lxxvii. 9). Often also we are afflicted and distressed in mind, body, or estate; we are tossed about with many perplexities and troubles; the path set before us is toilsome; the burden laid upon us seems more than we can bear; and we long to be refreshed and cheered, to be quickened and revived (Ps. xlii.).

6. **Spiritual Refreshment vouchsafed.** And the refreshment we thus need is vouchsafed in this Holy Sacrament. He, who *knoweth our frame, who remembereth that we are dust* (Ps. ciii. 14), speaks to us His

¹ "By the communion of the holy supper of the Lorde, we are preserued and strengthened, that we maye be able stedfastly to stand and fyght, against the violent inuasions of sin and the power of the Deuel." Cranmer's *Catechism*, p. 206; see also Hammond's *Practical Catechism*, pp. 396, 397.

² Hence the need of special confession of sins before the reception of the Communion. See the Confession in the Communion Service.

³ Prayer of Humble Access, Communion Service.

"Comfortable Words," saying, *Come unto Me, all ye that labour and are heavy laden, and I will give you rest* (Mtt. xi. 28). He cheers¹ us with the assurance of His favour and goodness towards us. He refreshes² us with the Glad Tidings of the abundance of His Mercy, and of the continuance of His Intercession at the right hand of His Father (1 Jn. ii. 1). In the Holy Mysteries which He hath instituted, He gives us pledges that *neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, will be able to separate us from His love* (Rom. viii. 38, 39), which endured the bitter pains of the Cross for us. Thus He encourages us to *endure unto the end* (Mtt. xxiv. 13), so to *run that we may obtain* (1 Cor. ix. 24), so to contend that we may *overcome* (Rev. ii. iii.), so to *labour* that we *faint not*³ (Rev. ii. 3; Heb. iii. 6).

CHAPTER V.

REQUISITES FOR APPROACH TO THE LORD'S SUPPER.

1. Connection. Such being the dignity of this Holy Mystery, and such the benefits whereof we are therein made partakers, the Catechism proceeds to treat lastly of the attitude of heart and feeling with which we should approach it. It therefore asks, "What

¹ Ps. lxii. 1; Isai. liv. 7—11.

² See Nicholson *On the Catechism*, p. 228.

³ "Seyng oure Sauioure Christe doth gyue vs His Bodye to be our meat, and His Bloude to be oure drynke, and thereby doth declare that He wil effectually dwel in vs, strengthen and preserue vs to euerlastyng lyfe, we may stedfastly beleue that Christ doth worke in vs, and that He wil giue vs gostly strength, and stedfastnes, that we lyke grene braunches maye continew in the Vyne and so be ful of sappe, and bryng forth good fruit." Cranmer's *Catechism*, pp. 212, 213.

is required of them who come to the Lord's Supper?" To this the answer we are taught to give is, *To examine themselves*, whether

- (i) *They repent them truly of their former sins, stedfastly purposing to lead a new life; whether*
- (ii) *They have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; whether*
- (iii) *They be in charity with all men*¹.

2. **The duty of self-examination** before the reception of this Sacrament is directly taught us by St Paul. For after severely rebuking the Corinthians for the irreverent way in which they profaned this holy Banquet, making no distinction between it and an ordinary meal, and *not discerning the Lord's Body*, he continues, *But let a man examine² himself, and so let him eat of that Bread and drink of that Cup*, and adds in reference to the temporal chastisements³ with which they had been visited, *If we had judged our-*

¹ Compare the Exhortation in the Communion Service. "Judge therefore yourselves, brethren, that ye be not judged of the Lord; (1) *repent* you truly for your sins past; (2) *have a lively and steadfast faith* in Christ our Saviour; (3) *amend* your lives; and (4) *be in perfect charity* with all men; so shall ye be meet partakers of these holy mysteries." See also the Exhortation before the Confession.

² Δοκιμαζέτω εαυτόν = *let him put himself to the test*, which "notes a diligent and exact enquiry, such as lapidaries and goldsmiths use, to find out true metal from counterfeit, good from bad." Nicholson *On the Catechism*, p. 232. Compare for (1) the etymological sense of the word, 1 Pet. i. 7, *χρυσίου διὰ πυρὸς δοκιμαζομένου*, for (2) its secondary sense, 1 Thess. ii. 4; Gal. vi. 4; 1 Cor. iii. 13; 2 Cor. xiii. 5; Eph. v. 10.

³ See 1 Cor. xi. 30, and above, p. 187, n., and compare the Exhortation in the Communion Service, "We provoke Him to plague us with divers diseases, and sundry kinds of death." Κρίμα, "non dicit το κατὰ κρίμα condemnationem, sed iudicium aliquod, morbum, mortemve corporis." Bengel *in loc.*

*selves*¹ we should not have been judged; but now that we are judged, it is by the Lord that we are chastened², that we may not be condemned with the world (1 Cor. xi. 28, 29, 31, 32).

3. **Repentance.** The first point, then, respecting which we are to examine ourselves, is whether we repent us truly and sincerely of our former sins, and at the same time (since, as we have seen³, all genuine repentance includes resolutions of amendment for the future,) whether we stedfastly purpose to lead a new life, "following the commandments of God, and walking from henceforth in His holy ways⁴."

4. **Faith.** The second point for self-examination is whether we have a lively faith in God's mercy through Christ. *Without faith*, indeed, *it is impossible to please God* (Heb. xi. 6), and the possession of faith is the condition of the answering of any petition (Mk. xi. 24). But a settled persuasion⁵ that for the sake of the meritorious Cross and Passion of His dear Son God *is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness* (1 Jn. i. 9), is essential to a due participation of this Sacrament of our Redemption.

¹ Εἰ ἐαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα. Διεκρίνομεν, *dijudicaremus ante factum, ἐκρινόμεθα, judicaremur post factum.* Bengel.

² Παιδεύομεθα, *per molestias eruditio*, August. *Enarr. in Ps. cxix.* 67. Trench's *Synonyms*, p. 108. Compare Lk. xxiii. 16; Heb. xii. 5, 7, 8.

³ On μετάνοια and the nature of genuine repentance (Jer. xxiv. 7; Joel ii. 12, 13), including (a) *godly sorrow* (2 Cor. vii. 8, 9), (b) *confession of sin* (Ps. xxxii. 5; Lk. xv. 18; 1 Jn. i. 9), (c) *full purpose of amendment* (Prov. xxviii. 13; and 2 Pet. ii. 20—22), see above, p. 170, n.

⁴ Exhortation in the Communion Service.

⁵ "Thus we see, beloved, that resorting to this Table, we must pluck up all the roots of infidelity, all distrust in God's promises, that we make ourselves living members of Christ's Body." First Part of the Homily Concerning the Sacrament.

And not only must we have a lively¹, a living, vigorous faith in God's mercy, and stay ourselves and rest upon it as a sure hope, but with it also a thankful² "remembrance of Christ's death, and of the innumerable benefits which by His precious bloodshedding He hath obtained to us."

5. **Charity.** Moreover, since *faith, if it hath not works, is dead in itself*³ (Jas. ii. 17), and if it have any living root *worketh by love* (Gal. v. 6), the third point for self-examination is, whether we are living in *charity*⁴ or

¹ Lively=*living, full of life, vigorous*, and a vital faith shows itself by good works. For this use of lively compare (1) Ps. xxxviii. 19, "Mine enemies are *lively*" (where see the margin); (2) Acts vii. 39, "Who received the *lively oracles* to give unto us;" (3) 1 Pet. i. 3, "a *lively hope*;" (4) 1 Pet. ii. 5, "*lively stones*"="a *living Stone*," 1 Pet. ii. 4. When our Version was made, there was scarcely any distinction between "*lively*" and "*living*." Compare

"Lysistratus of Sicyone...was the first...that represented the shape of a man's visage in a mould from the *lively* face indeed."—Holland, *Pliny*, xxxv. 12.

"Was it well done to suffer him, imprisoned in chains, lying in a dark dungeon, to draw his *lively* breath at the pleasure of the hangman?"—Holland, *Living*, p. 228.

"That his dear father might interment have,
See, the young man entered a *lively* grave."

Massinger's *Fatal Dowry*, Act II. Sc. I.
See Trench's *Select Glossary*, pp. 120, 121; and the *Bible Word-Book*, p. 299.

On the duty of thankfulness compare the Parable of the Ten Lepers, Lk. xvii. 17, 18; Col. i. 12—14, and see the Exhortation in the Communion Service, "*Above all things ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ.*"

³ Νεκρά ἐστὶ καθ' ἑαυτήν=*is dead in itself*, not "*being alone*," as in our English Version.

⁴ Charity, from the Latin *caritas*, through the Fr. *charité*, is now almost confined to *almsgiving*, but is used in our Authorized Version to translate ἀγάπη, "a word born within the bosom of revealed religion," which denotes Christian love flowing from a sense of God's love for us. See 1 Cor. xiii 1,

love with all men. For the Lord's Supper is not only the seal and pledge of God's great love towards us, but an assurance of our union with one another (1 Cor. x. 17), of our being "very members incorporate in the mystical Body of His Son, which is the blessed company of all faithful people¹." But if we *love not our brother, whom we have seen, how can we love God, Whom we have not seen?* (1 Jn. iv. 20), and how can we partake of that holy Feast, which declares "not only our communion with Christ, but that unity also, wherein they that eat at this Table should be knit together²"?

6. **Proofs of Charity.** This Charity or Christian love will display itself (1) in a readiness to make restitution and satisfaction for all injuries and wrongs done by us to any other³ (Mtt. v. 24); (2) in a willingness to forgive others that have offended us, even as we would have forgiveness for our offences from our heavenly Father (Mtt. vi. 14, 15); (3) in a forwardness to give alms of our substance to supply the wants of our poorer brethren⁴, and to offer up hearty prayer for "all sorts and conditions of men," who are fellow-members with us of the same Body and joint-heirs of the same glorious Kingdom⁵.

and compare Wiclif's Version of Rom. viii. 39, "Neithir deeth, neithir lyf...neither noon othir creature mai departe us fro the *charite* of God that is in Jesu Crist oure Lord." See Trench's *Synonyms*, p. 43; *The Bible Word-Book*, p. 97.

¹ Second Post-Communion Prayer; Nowell's *Catechism*.

² Second Part of the Homily *Concerning the Sacrament*.

³ See above, on the petition in the Lord's Prayer, *Forgive us our trespasses*, p. 135.

⁴ Hence the occurrence of the Offertory in the Communion Service, in accordance with the usage of all the ancient Liturgies. Comp. Acts ii. 45, 46; 1 Cor. xvi. 2; Heb. xiii. 16.

⁵ See above, pp. 125, 126.

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